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POETRY.

From Rev. J. Huntington's Poems.

HYMN FOR

THE TWELFTH SUNDAY AFTER TRINITY.

August 12th, 1842.

Thy first lawgiver's countenance
Diffusing sunlike rays,
Caught from Thy cloud-enveloped glance,
Forbade Thy people's gaze.

Yet all the glory which he saw
Was soon to pass away;
And like its cedar shrine, his law
Wax old and feel decay.

If such effulgence glorified
The ministry of death;
Shall that not shine which doth divide
To men the vital breath

By which the spirit lives; doth write
The law imperishable,
That purges and not blinds the sight,
On the heart's fleshly table?

But be not ours a carnal boast;
For if Thy servants shine,
O Father, Son, and Holy Ghost,
The glory still is Thine.

From the English Churchman.

The following is the Bishop of Exeter's reply to a memorial addressed to his lordship by a portion of the inhabitants of Falmouth:

Bishopstowe, Torquay, June 30, 1843.

Gentlemen,—I yesterday received a packet, containing a letter from you, a copy of resolutions passed at a meeting convened by you, and a memorial numerously signed by persons calling themselves "The congregation of the parish church of Falmouth," which memorial states that "within the last twelve months various alterations have been introduced in the mode of celebrating service in their church, which, in their opinion, in a great measure destroy the beautiful simplicity and spiritual character of the reformed religion, and assimilate the ceremonies of our Church to those of the Romish hierarchy." The memorialists, therefore, "pray that I will examine into those recent changes, and issue such directions as shall induce the rector to restore the services to what they were before he commenced his ministry among them."

The memorial states no particulars of the charges into which it prays me to examine. But the resolutions enumerate certain matters, designating them as "grievances," into which I proceed, as requested, "to examine."

They are as follows:

"1. The chanting of Amen—of the Psalter—of the Creeds."

"2. The repeated bowings to the altar."

"3. The display of sacramental plate thereon."

Of the first of these things, the chanting, one of the resolutions states, that it "has rendered the Psalter and the creeds almost unintelligible to the congregation," that is, to the memorialists, "and especially to the poorer and juvenile members thereof."

Now this is to me, I frankly avow, very surprising. Psalms are spiritual songs, and therefore it surely is fit that they be *sung* or chanted, which I need not say is only a simpler mode of singing, and in which even those who have no skill in music may join. The psalm which precedes the rest in morning prayer commences, as the memorialists well know, with the words, "O come let us *sing* unto the Lord." The Apostle Paul had no apprehension that singing made the matter sung *unintelligible*, for, after saying to the Colossians, "Let the word of Christ dwell in you richly in all wisdom," he immediately adds, as a mode of effecting this, "*teaching* and *admonishing* one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Accordingly, the Church of Christ, in the earliest and purest ages, was in the habit of doing what the apostle enjoined; the singing of psalms, especially the Psalms of David and the other inspired psalmists, was always a large portion of the worship of God. Our own Church, at the reformation, followed the course presented in Holy Scripture, and pursued by the primitive Church, without being afraid of doing this because it was also done at Rome. Nor did the apprehension of thus making "this part of the service unintelligible" even occur to them. For, in prefixing the rubrical directions for the performance of this part, they expressly say, "these shall be said or sung." Now, what Cranmer, Ridley, and other martyred fathers of the reformation who composed our Liturgy permitted in plain terms, and sanctioned by their practice, I can hardly be expected to forbid, as rendering the service "unintelligible." If, indeed, the congregation at Falmouth differ herein from the congregations in other towns, not superior to it in intellectual advancement or general refinement, and happens, from whatever cause, to dislike chanting, and will be content to ask their rector to gratify them by discontinuing it, and shall do this in a tone of ordinary courtesy and kindness, I cannot doubt that he will most readily comply. If he will not (which I do not anticipate as possible) they may then very reasonably call on me to interpose.

Under this head of *chanting*, I had almost forgotten to notice *creeds*, (I do not forget, but absolutely refuse to notice the *amen*.) Now, the creeds are already fully understood, or supposed to be understood by those who recite them, whether they be said or sung. The chanting of creeds, therefore, cannot reasonably be an objection as "rendering that part of the service unintelligible." I turn to other matters.

2. The next is the frequent "*bowings* to the altar." These bowings may or may not be proper; and you give me no intimation whatever which may assist me in discovering in which description they are to be placed.

They may be merely those bowings which are commanded by the 18th canon of 1630, which command, with the annexed reason, I here subjoin for the edification of yourselves and of the other memorialists:

"When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done *by all persons* present, *as it hath been accustomed*; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and our acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come, are fully and wholly comprised."

That the reverence here enjoined was indeed accustomed is manifest from the 52d of the injunctions of Queen Elizabeth in the first year of her reign, (which injunctions were subsequently recognised in an act of Parliament,) "That whensoever *the name of* Jesus shall be in any lesson, sermon, or otherwise in the church pronounced, *due reverence* be made of all persons young and old, *with lowness of courtesy as thereunto doth necessarily belong*, and hereunto hath been accustomed."

Need I remind you of a higher authority than kings and queens, acts of parliament, or canons of synods, the hallowed usage of even the word of God itself? "He became obedient unto death, even the death of the cross. Whereunto God hath highly exalted Him, and given Him a name which is above every name; that *at the name of Jesus every knee shall bow*, of things in heaven, and things in earth, and things under the earth." Now, if such be the "bowings" of which the memorialists complain, as destroying the beautiful simplicity and spiritual character of the reformed religion, and assimilating our services to those of Rome, I as their bishop, am bound to deplore and to endeavor to remove their unhappy blindness.

Again, "the bowings to the altar" may be the bowings recommended in the seventh canon of the Synod of 1640, which says that, "Whereas the church is the house of God, dedicated to his holy worship, and therefore ought to mind us both of the greatness and goodness of his divine majesty; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly in our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by *doing reverence and obeisance*, both at the coming in and going out of the said churches, according to the most ancient custom of the primitive Church in the present time, and of this Church also for many years of the reign of Queen Elizabeth. The reviving, therefore, of this ancient and laudable custom we heartily commend to the serious consideration of all people; not with any intention to exhibit any religious worship to the communion table, the east, or the church, or any thing therein contained, in so doing, but only for the advancement of God's majesty, and to give him alone that honor and glory that is due unto him, and no otherwise."

Now, if "the bowings to the altar," enumerated among your "grievances," be of this kind, I must decline issuing any directions to the rector which may induce him to discontinue them. I do not understand that he attempts to impose them as duties on his people. He performs them, it seems, himself, thereby exercising his Christian liberty, with which I have no right nor inclination to interfere. I do not, indeed, practise this obeisance myself "in coming in and going out of church," but I respect the freedom of others, and I from my heart subscribe to the wise and charitable language with which the canon last cited by me concludes—"in the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite despise not them which use it not; and *that they who use it not condemn not those who use it*." I have thus noticed the only "bowing to the altar" of which I have ever heard as practised by any minister or member of our Church; of these, one it is the duty of your rector to perform, the other is recommended to him by one of the canons. If he practise any others, and if you offer any proof that they are of an improper character, I shall give to that proof my best attention. But, in the absence of all testimony, and even of direct allegation, that your rector's "bowings" are thus improper, I must decline calling on him even to explain them.

3. There remains the third and last of your "grievances"—of the matters which you, and the other persons who passed the resolutions which you have transmitted to me, have the confidence to characterize as contrary to the principles of our reformed religion, and distressing to the consciences of the congregation."

It is, "the display of the sacramental plate" on the Lord's table, at times, (I suppose, though you do not state it,) when the Holy Communion is not celebrated.

If this harmless, customary, and in my opinion, seemly usage, the exhibition of the sacramental plate to decorate the table of the Lord, and to testify man's wish to honor God's service with the choicest of his substance, had been *deliberately* thus characterized by some hundreds of persons, it would be most painful to contemplate. But I am not so unjust, so uncharitable, or so blind, as to believe that words so palpably extravagant, and even inapplicable, have been deliberately adopted *by the great majority* of those who voted for the resolutions, or subscribed to the memorial. I would willingly hope, if it were possible, that they had been deliberately used by *none*, that they were hastily and thoughtlessly perused as well as subscribed. But glaring facts forbid me to entertain this hope. The bustle of long preparation, the parading of the whole procedure in requisitions, placards, and newspapers, force upon me the painful conviction, that there are at Falmouth persons so dead to the feelings which ought to warm and soften the heart of every one that "nameth the name of Christ," as to labor to call down public obloquy on a minister of God—their own minister—by the use of words which charity itself cannot believe them sincere in using on the occasion to which they applied them. "The display of the sacramental plate" on the Lord's table—a display which is made almost in every church where the plate is worthy of being displayed—may, it seems, be described at Falmouth as "contrary to the principles of our reformed religion, and distressing to the consciences of the congregation." Certain of the professing Christians and members of the Church in that town have, after much premeditation, solemnly declared this; and hundreds of others have, ignorantly or heedlessly, subscribed to it.

As their bishop, I dare not forbear telling them *all*, that they have *all* grievously sinned, although doubtless in different measures, in what they have thus done. Heedlessness can little extenuate in so plain a case, though malignity may have much aggravated, the sinfulness which belongs to the proceeding itself. May God give them grace to see and to deplore their sin! Of one thing they may be sure, that they will not have seen—much less deplored and repented it, as they ought—till they recognize the sacred tie which binds them to their minister. If there be truth in God's Word, "The Holy Ghost hath made him an overseer over them to feed the Church of God." Acts 22: 28; they are bound to "know him as over them in the Lord, and to esteem him very highly in love for his works' sake." Thess. 5: 12, 13. He may have, and doubtless he has, as every one of us has, many faults. He may have acted on several occasions, as every one of us is liable to act, with imprudence, rashness, want of due consideration for the feelings or prejudices of others. He may even have exhibited these qualities in a more than ordinary degree, (I know not that he has; certainly nothing brought to my notice on this occasion proves to me that he has.) But he cannot have so conducted himself as to justify or to excuse the conduct which he has experienced, from those who have borne any part in the transaction which I have been compelled thus to deal with. He is on the point of quitting his house and his parish, in search of bodily health to her who is most dear to him. For God's sake, for Christ's sake, for your own souls' sake—if you know what Christian love is—let not the pain of his absence for so afflicting a cause be embittered by the recollection that in his last lingering sojourn at Falmouth he was insulted, cruelly persecuted, foully maligned by those who ought to honor him as a father, while they mourn for him as a brother.

I will say no more; I have said enough to those who have hearts to feel, or consciences to bleed. May God, in his mercy, pardon and finally accept us all, for his dear Son's sake! May he hear and grant this, the humble and fervent prayer of one who is too conscious of his own manifold unworthiness, to dwell unnecessarily on the faults of others.

I am, gentlemen, with the sincerest wishes for the spiritual and temporal good of yourselves, and of all who joined you in addressing me, your faithful friend and servant,

H. EXETER.

The Churchwardens of Falmouth.

From the same paper.

CHURCH INSTITUTIONS.

SIR,—I wish to call your attention to an account published in the *Church Intelligencer* of July 26th, of a public meeting convened by the clergy of Bradford, with a view to the formation of a "Church Institution" in that place. Of the vicar, the Rev. Dr. Scoresby, whose speech is the only one published, it may be as well to say that I know nothing; the objections which I shall urge to the scheme have reference only to what I believe to be its inherent evils.

Much of Dr. Scoresby's speech refers to himself: his own difficulties, trials, nay perils, as a minister of God's holy Word and Sacraments. Nor can we be surprised at this. We know that the flood-gates of blasphemy are opened against God's truth to an extent hardly ever before experienced; we know that "false doctrine, heresy, and schism," in every shape,—"envy, hatred, and malice," under every guise—are combined against the Church of Christ; and experience daily proves, as the very nature of the case would have led us to suppose it would be, that the assaults of God's enemies are most furiously directed against the ministers and stewards of His mysteries. It must be so. In proportion to his earnestness and zeal for the Church, will Dr. Scoresby meet with difficulties and trials; but he doubtless knows full well, that, as far as he is personally concerned, he has only to "rejoice and be exceeding glad;" nor need he fear the ultimate result to the cause which he has at heart from the rage of its enemies: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Acknowledging at once that the trials of the vicar and clergy of Bradford may be sharp, that the attacks upon the Church there may be very pressing, I nevertheless think that there are strong objections to the peculiar mode in which they propose to defend it, namely, by the formation of a "Church Institution."

Dr. Scoresby, towards the end of his speech, said, "Organization was necessary, a vast body of undisciplined men might easily be routed by a few disciplined troops. Union was strength, especially in a right cause, and the blessing of Heaven would accompany united efforts. There was no valid objection to their uniting. He believed they were just adopting the system pursued by the dissenters, and in proof he quoted one of the rules of the 'Bradford Voluntary Church Association.'"

Now, I think there *are* valid objections to the plan proposed. By a Church Institution, I suppose, is meant an association of persons for defending the Church in its principles. Now, to this plan, I oppose the two considerations: 1st, that it is unnecessary; and 2dly, that being unnecessary, it will probably be injurious.

1. The plan is unnecessary. That which is proposed to be done by the enrolling of members in an association of man's devising, is already done, under God's sanction, by the admission of members in holy baptism into the One Church of Christ.

To the performance of what duty, to what effort can Dr. Scoresby bind his members, by the most stringent rule of his Institution, to which they are not already pledged and concluded by their baptismal vow? Shall we say, to oppose schism? They are already pledged "to renounce the devil and all his works," of which schism is the *prime* work. Is it that they may live as faithful members of the Church of Christ? They are already bound in all respects, to strive "to walk worthy of the vocation wherewith they are called," and herein "to *endeavor* to keep the unity of the spirit in the bond of peace." In a word, there is not a duty binding upon men, as Churchmen, to which their baptismal election does not bind them. Is it not then a valid objection to an association of man's devising, that it proposes to effect that only to which its members are already pledged, as members, long before, of an Association of God's formation?

We have indeed many societies, a Church Building Society, a National School Society, and so on; these are all very well, because they are for the performance of duties which are duties only from our accidental position, and not immutably binding upon us as Churchmen. But a Church Institution is surely a different thing. Wherein consists the difference in principle between such an association and a temperance society? Are they not both performing duties in obedience to *self-formed* resolutions, to which they are beforehand pledged, in virtue of their admission into that One Body of Christ which binds men to every duty, and ministers grace for its performance?

2. And if this be so, must not such institutions be of injurious tendency? If faith in One Holy Catholic Church be an objective part of revealed Truth, as surely it is; if the holding or otherwise of this faith, as by a necessary consequence it must, materially affects the whole spiritual life of a man, then must the consequence of the formation of such societies be hurtful as tending to obscure this truth. Does not Dr. Scoresby himself bear witness to this injurious tendency? "I believe," he says, "that we are just adopting the system pursued by the dissenters." Exactly so; they have no other ground to stand upon; their whole system is of man; their churches (so called) are built upon men as such. They have no foundation of prophets and apostles, no Chief Corner-Stone; all this we have, and why should we descend from the Rock, on which the cause must be safe, in order to meet the enemy on the equal ground of human inventions?

We bid Dr. Scoresby "God speed," in his efforts to defend the cause of the Church; we are sorry that he has chosen this particular mode of effecting his object.

I am, &c., E. D.

From the English Churchman, July 27.

1643 AND 1843.

In the present disturbed state of this Church and realm, men's eyes are naturally directed to other great crises which have occurred, in order, if possible, to gain some insight into the probable results of the great struggle which seems to be now going on in so many directions. And the parallel to which all instinctively turn is the Great Rebellion of the 17th century. Then, as now, though in a somewhat different class of society, political disaffection was rife. Then, as now, by an instinct, proceeding only of God's *good Spirit*, the Church, foreboding a visitation from the Lord in judgment, had girded up her loins, and trimmed her lamp, and was prepared to raise her standard as the rallying point of all faithful men. In all these respects the parallel holds perfectly good; and what makes it the more striking is, that we are arrived at the very corresponding decade in the century. May this evident analogy summon all true Churchmen to earnest prayer and intercession, to boldness and consistency of conduct, to dread of giving offence, and above all, to the cultivation of internal peace and concord! It is not without the providence of God that this revival has taken place in the Church: He has some great work for this Church to do;—let not our efforts, then, at this critical moment, be wasted in fruitless controversies, or in expressing or harboring unworthy suspicions; but let every nerve be strained, that so, when the Lord cometh, we may be found watching! He is surely the best friend of the Church who urges her clergy to zeal, piety, and study; her laity to obedience and purity and consistency of life.

But it appears to us that there is one very important particular in which the parallel fails; from which dissimilarity arises a most cheering ray of hope. It is this: that the restorers of the Church in the 17th century were all persons in authority, and consequently the reform which they originated, so far from meeting with the sympathy of the inferior clergy and laity, encountered, according to the perverse spirit which is only too common in English breasts, the bitterest opposition from them. In the present day, it is well known that those to whom we are indebted for raising the Church to her present state of advancement, are a few unbeneficed, or at least, unpreferred clergy, and a small body of young laymen from the middle ranks, barristers and doctors, and men of business, with an occasional member of parliament. Names, of course, we will not mention: it is unnecessary that we should. While the opposers (must we not say the persecutors?) are the heads of the Church and the universities, peers and legislators of the state. The contrast is very remarkable. The great restorers of the Church, consequently the great marks of popular odium, in the Rebellion, were

KING CHARLES I.—a martyr.

LAUD—Archbishop of Canterbury, and principal member of the King's Council, also a martyr.

JUXON—Bishop of London and Lord High Treasurer.

LORD STRAFFORD—Lord Lieutenant of Ireland, a martyr.

WREN—successively Bishop of Norwich and Ely.

MONTAGUE—successively Bishop of Chichester and Norwich.

BRAMHALL—successively Bishop of Derry and Primate of Ireland.

We do not desire to direct attention to the contrast offered by the present holders of the offices above mentioned: that would be invidious. Suffice it to say, that no outcry is now made, as far as we know, against any person in authority, either in Church or State; and the popular fury is at a loss to find any more dignified victim than a simple M. A. or D. D. of the university, or a poor curate in a manufacturing town, or in the suburbs of London.

It has, no doubt, depressed the spirit of many an ardent son of the Church that he has received so little sympathy and support from his superior—be he bishop or dean, or rector, or head of a college; but it may well reconcile him to this temporary discouragement, to reflect that he may possibly be doing the Lord's work in a safer way; and the approval of God and his own conscience will abundantly counterbalance the frowns of those who are placed over him. Let us not be misunderstood, however, as encouraging young men to set at nought their lawful superiors. This is farthest from our intention.—The aspect of the times calls loudly on every one to be most cautious of giving offence. With persons of presumed knowledge and high in station sounding the alarm on every side, what wonder if the poor and ignorant are in suspense! The only wonder is, that after the judgments given by doctors in Oxford, and by bishops and archdeacons in various parts, and considering the example set in too many places by those who ought to know better, that greater confusion does not exist, and a more frightful loosening of the ties which bind together the clergy and their flocks.

It appears to us that every allowance should be made, not only for this excitement itself, but for the unparalleled authority with which persons may plead for alarm and apprehension in the language that has been addressed to them by the very priests of the temple. On these grounds we call upon the friends of Church principles, while they do not abate one jot of their zeal or firmness, to be both circumspect and considerate. If it be true, as we have presumed to interpret the dealings of God's providence, that He is at this time employing lower officers in His household to do the work which seems more properly to pertain to their superiors, and, as it would appear, almost in consideration of the waywardness of popular feeling, which opposes everything emanating from authority, there is a demand for great prudence and discretion, lest they defeat this intention of God's providence, and mar His work. But, at the same time, if due pains are taken to conciliate and carry on, as far as may be, all persons of earnest mind and of views in the main sound, we may hope that the very scantiness of the favor which has been shown to these principles by the great men of the world, is an augury that they will accomplish the greater results. When did disinterestedness and self-denying zeal and liberality not in the end win the affections of the people; as when did not piety and purity and patience secure the favor of God? The work may be the slower; but it is all the surer.

COMMUNICATIONS.

For the Churchman.

THE KINGDOM OF THE LORD.

A FEW CONSIDERATIONS ADDRESSED TO THOSE WHO WOULD BE LOYAL SUBJECTS OF THE KING OF KINGS.

"Thy kingdom is an everlasting kingdom. Psalm 145: 13.

"Thy King cometh. Zech. 9: 9.

"The kingdom of God is not in word, but in power. 1 Cor. 4: 20.

Is it not a tendency of the day to dishonor our King and his royalty? The Lord Jesus is an absolute monarch, and the Church his kingdom, is not a republic, but an absolute monarchy. Are we not, then, conciliatory to our fellow men, at the expense of the honor of our Lord, if we admit that the government of that kingdom, or any of its executive offices, can be performed by any authority but that of our Lord, or of his duly commissioned officers?

Let it be assumed, that the Lord Jesus caused a distinct, definite institution, or religious kingdom, to be organized.

Let it be assumed, that the New Testament plainly teaches the will of our Lord Jesus, that all his followers should belong to that religious kingdom.

Let it be assumed, that the "kingdom of heaven" is a *visible* kingdom, compared in Holy Writ (Matt. 13: 47) to a net, which gathers fish, good and "*bad*."

Let it be assumed, that this religious kingdom has been perpetuated to the present time.

QUESTION. Is it not the duty of every subject of the Most High God, to enter that kingdom?—that particular, identical kingdom, if it be his duty to be submissive, obedient, loyal—to love his Lord, the King of that kingdom?

May man originate another religious organization, and call it by the name of that kingdom? Is he at liberty to join a new association, instead of the old, primitive kingdom?

If he do so, does he not thereby act disobediently, (with however good intentions?) And however loyal his conduct in other respects, ("He that offendeth in the least point, is guilty of all." St. James,) does he not thereby render himself amenable to the charge of *treason*?

Is it *enough*, then, for him who would be a loyal subject, in the midst of contending claimants, to inquire what was the original *form* of government? Must he not also and *chiefly* inquire, which of these claimants is the original kingdom itself? And, if it have improperly changed its form, must he not still join himself to it; and having first done this, *afterward*, if need be, exert all his legitimate influence to restore it to its original organization?

Should not he who would be a loyal Christian, join the kingdom which the Lord has set up? Not that which man may have set up? And should not his first question in reference to this matter be, which of the claimants around me is the Church? Leaving for a second question—

In what *form* should the Church continue organized?

Can a religious society, organized without the royal commission, have any claim to be considered a part of that kingdom? or any right to become its rival?

Is not the royal commission *absolutely* necessary to the validity of the government of that kingdom? To the validity of the executive acts of its officers?

Are there more than two ways in which the royal commission in the kingdom of the Lord on earth can be obtained?

1st. Directly, from the King himself, by miraculous revelation.

2d. Indirectly, through the hands of persons, themselves commissioned by the King to convey it.

In the absence of a commission miraculously conferred, must we not have recourse to the latter mode?

The Lord Jesus organized his kingdom through the agency of certain officers, whom he appointed directly and called apostles.

He issued his commission-extraordinary to them, declaring, "that all power was given him in heaven and earth." Matt. 28: 18.—"That, as his Father had sent him, even so sent he them." John 20: 21. Sending them to be "witnesses unto all men," (by "going into all the world and preaching the Gospel to every creature;" by "teaching all nations;" "*baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost;") and promising to be with them "always, even unto the end of the world."

Thus, their commission was as extensive as the world, and as durable as time.

But this commission was not issued to all the disciples, but to "the eleven" alone—in "a mountain, where Jesus had appointed them."

And "the eleven" bear witness, even now, through their agents, the authorized ministry of the kingdom, by declarative and executive acts; by teaching and baptism, to the death and resurrection of their Lord. ("*Qui facit per alium facit per se.*") "He that rejecteth you," (said our Lord and King,) "rejecteth me, and he that rejecteth me, rejecteth Him that sent me." He who rejects God's ministers, "rejects not them, but Him who sent them."

The Church is the Lord's kingdom; the ministry are his commissioned officers; some of their duties are executive. God has never given leave to the people to commission his officers. The utmost they can do is to nominate them by election, or otherwise. The New Testament does not present a single instance of the people commissioning his officers. The deacons *elected* by the people, were *commissioned* by the apostles, God's special agents. On the contrary, a special and permanent commission has been issued by the *King*. Shall we then, dare to *interfere* with that commission? Shall we dare to originate a commission ourselves? Must we not, if we would be loyal, submissive, truly humble, and constrained by the fear of God—must we not refuse to have any thing to do with a commission, of which we have not good, clear reason to believe, that it has been derived from the King himself? Must we not, then, in the absence of miraculous revelations, resolutely adhere to a *ministerial succession?*

Because God may have been long-suffering, and allowed a measure of success to any usurpation of that commission, shall we venture to conclude that, *therefore*, he approves the act of usurpation itself? May he not have allowed it in order to overrule it at some subsequent period, to the good of his Church—his kingdom?

Let us remember, that on several occasions, under a former dispensation of the same monarchy, the monarch has visited with terrible vengeance, persons taking upon themselves offices, to which He had not appointed them—Korah, (Numb. 16.) Uzzah, (2 Sam. 6: 6.) King Uzziah, (2 Chron. 26: 18.)

And let us moreover remember, that it has been proclaimed to us, by one of the King's direct messengers, that the same sin may be committed under the present dispensation of his monarchy, (Jude 11,) saying of some in the Christian Church, "Wo unto them, for they have perished in the gainsaying of Core."

Shall we think it inexcusable, for our fellow man to transact business for us without authorization, in some matter of paltry merchandize? And shall we dare to think it no presumption to intrude, uncommissioned, into the government of the King of kings? Where is our wisdom? Our common sense? Where is our reverence? Where our love? W. A. A.

For the Churchman.

THE LAST ELECT GATHERED.

The mighty wheels of Providence are making their eternal revolutions, increasing in velocity as the end of time hastens on. Those dreadful wheels! sublime for awful height and grandeur, were once by prophetic eye seen near the river of Shebar, resting upon the earth and supporting the firmament; and above them, the throne of the Son of man, resplendent in all the beauty and majesty of heaven.

These attendants of Deity are about to remove themselves from the earth; these "living creatures" of God are again about to ascend in all the pomp and dignity of offended mercy and love, as once they did from the temple of old. A voice is heard like the rushing of mighty waters: it is "the voice of the Almighty, the voice of speech as the noise of an host," saying, for the last time, "Let us depart hence!" Now the foundations of the earth do move, the pillars of heaven are shaken! Miserable and wretched world! self-doomed and devoted to irremediable ruin, by rejecting thy last and only offers of mercy! Even that voice which awakens the dead from their graves cannot now arouse thee from thy deep and guilty slumbers! But thy Saviour now looks down upon thee from his throne in the heavens with mingled love and pity, as once he did upon Jerusalem of old, when he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!"

The mighty angel, ascending from the east, and having the seal of the living God, has now done his office, and marked in the forehead the *last elect one ever to be gathered in.* And lo! what a multitude is seen of which no man can number, of all nations and kindreds and people and tongues, clothed in white robes, and palms in their hands, singing their triumphant song of victory! while the angels, standing upon the four corners of the earth, holding the winds that they should not blow on the earth nor on the sea, nor on any tree, *now* receive their awful commission to smite the earth with their last mighty plagues, thus filling up the measure of God's wrath upon a wicked and ungodly world! Then are heard voices and thunders and lightnings, and a great earthquake. The cities of the nations fall! and great Babylon comes in remembrance before God, for in her is found the blood of prophets and of saints, and of all that were slain upon the earth. Great city of the nations! great has been thy elevation, but greater yet is thy fall! Thou hast glorified thyself and lived deliciously, saying, in thy heart, "I sit a queen, and am no widow, and shall see no sorrow; therefore in one day has thy plagues come, death and famine, and thou art utterly burned with fire; for strong is the Lord God who judgeth thee, and the fruits that thy soul lusted after have departed from thee, and thou shalt find them no more for ever." No more shall the kings of the earth be made drunk by the wine of thy fornication, for like a great millstone art thou cast down, and thy place shall no more be found; over thee the great and mighty and rich men of the earth make loud and bitter lamentations, for with thee perish all their hopes. Thou art doomed to never-ending mourning! an undying death! and to the fire unquenchable! Thy day of probation has now ended, and the dark and tempestuous night of God's wrath has closed in upon thee forever! O, that thou hadst known in that thy day the things which belonged unto thy peace! But thou despised the warnings of God, and made light of his long suffering and mercy: therefore did he mock at thy calamity, and laugh when thy fear came.

Now all heaven, the holy apostles and prophets, are called upon to rejoice over thy fall, for with it comes salvation and the power of our God, and the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

The great King has now descended with a shout! With the voice of the archangel and the trump of God, and the walls of Babylon have fallen, never more to rise. But upon her ruins is seen, descending in bright and fair colors, the new and heavenly Jerusalem, adorned as a bride for her husband,—and a loud voice is heard from heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Then takes place the great nuptial ceremony, *the marriage of the Lamb*, and all the faithful are called to keep the joyful festivity. The marriage supper of the Lamb! what heart does not burn within him, and throb high with joy at the blessed anticipation! but the blissful reality, what tongue can express!

While all the tribes of the earth mourn and wail because of *him*, and the children of this world lament because their joy is ended, and

the long gloomy and hopeless night of their sorrow beginning, then shall Zion rejoice and be glad in her King! For the last trumpet has sounded her eternal jubilee, and the days of her mourning are ended. Now shall all the tribes of the Lord return to their long-purchased possessions. The scattered families be re-united in their peaceful, happy homes, having entered into their promised rest, "the rest which remaineth for the people of God." "Therefore, the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness, and joy, and sorrow and mourning shall flee away." E.

For the Churchman.

DR. PUSEY'S SERMON.

Mr. Editor,—Will you permit a fellow servant to notice as briefly as he can the extraordinary letter of Dr. Beasley, published in the New York Courier and Enquirer, of the 9th instant, on the subject of Dr. Pusey's Eucharistic Sermon; which never fell in his way, or was heard of by him until yesterday, when it was seen in that equally extraordinary paper, which has been issued by an Association of Laymen, in your city, and as it appears from No. 2, is put under the editorial charge of the Rev. Mr. Shimeall, called the "Protestant Churchman." By the by, is there no ecclesiastical authority n New York to *rebuke* if not to *suppress* a pubication, which is avowedly got up to traduce the Bishop of the Diocese, the Standing Committee, and a large proportion of the clergy, as maintainers of *anti-Protestant* doctrine, in the proper sense of that word? I am one of those who think that the best mode of riddance is, to "suppress a nuisance."

But let us look at Dr. Beasley's letter. Of the reverend author, I cannot find it in my heart to speak in other terms than those of sincere affection. His skill, too, in metaphysical disputation, has been highly commended, by some whom I am bound to respect as much better judges than myself. But of his misunderstanding of mysteries, the letter before me is, alas, a sorry proof. Before I notice the substance of his heavy charges brought against Dr. Pusey, I have a word to say about the form or mode of his accusation. Let me ask you, my dear brother, is it consistent with the good order of theological discussions, for one whom God has raised to the high distinction in his Church of being a Doctor in Divinity, to introduce remarks upon the production of another Doctor in Divinity with "bitter railing? Might not the Doctor of New Jersey, have well abstained from speaking of the "mystical enigmas," the "art of riddling," the "darkened crudities," the "trashy mysticism," the "simplicity, incapacity, or cunning," the "confused images," and the "mystical interpretations" of Dr. Pusey's Sermon? Yet I am not sorry, that to *such* a letter, there should have been *such* an introduction. The bane and antidote are both before the reader. It had been well if the accuser, after having penned this first paragraph, had hesitated to inquire, what spirit is therein betrayed. It is not wonderful that there should have been betrayed under such circumstances, some want of that spiritual discernment, by which spiritual things can only be understood.

How striking the contrast between the above and Dr. Pusey's reply to the editor of the Christian Observer, who had admitted upon his pages some similar forms of abuse. "Brave words," said he: "Well and good, take your fill of them, since you take them for your portion. It does but make our spirits rise cheerily and hopefully to be thus encountered. Never were such words on one side, but *deeds* were on the other. We know our place and our fortunes: to give a witness, and to be *contemned;* to be ill used, and to *succeed.* Such is the law which God has annexed to the promulgation of the truth: its preachers suffer, but its cause prevails. Be it so. Joyfully will we consent to this compact. And the more you attack us personally, the more for the very omen's sake will we exult in it." Others besides Dr. Beasley would do well, I think, to study the point set forth in this extract. The Church will sooner or later appreciate this evidence in favor of Oxford. "To give a witnees, and to be contemned; to be ill used. and to succeed."

The accusation brought against Dr. Pusey by Dr. Beasley is "heresy;" or "heresies," for he speaks in the plural form: and there are *four* specifications. We must take for granted, I suppose, that the doctor used the term "heresy" in its received acceptation, not according to its scriptural and primitive use. If so, he was bound in support of so serious a charge, to prove Dr. Pusey guilty of *some* fundamental error in religion; of maintaining or denying some article of the faith contrary to the creed of the Church. Has he done so? Let us see.

1. "I assert, that in this sermon, Dr. Pusey maintains the doctrine of the corporal presence of Christ in the sacrament; which would be accomplished only by transubstantiation of the elements, or by consubstantiation," &c. That the doctor means by "the corporal presence," the "real presence," is plain from what follows. "Scholars and philosophers know, that *no real or bodily* presence of the Saviour can possibly be effected except by one of these methods:" viz., transubstantiation or consubstantiation. "What some divines denominate a sacramental presence is only *a virtual presence,* or presence of grace or efficacy, which no one need deny."

The charge is *heresy;* and the first item of proof is, that Dr. Pusey teaches the doctrine of the "real presence," which "real presence," according to the testimony of Dr. Beasley and of all "scholars and philosophers," can be accomplished only by transubstantiation, or by consubstantiation. Is not this most marvellous? That a Christian community should be told in the 19th century by a "scholar and philosopher," that the doctrine of the "real presence" of the ever blessed "body and blood" of our Lord and Saviour Jesus Christ in the holy Eucharist, can only be reconciled with transubstantiation or consubtantiation: in other words, that we cannot believe the doctrine, unless with the Romanists or with Luther, we undertake to explain the mode of the mystery. Let Dr. Pusey speak for himself, and let it be compared with what Dr. Beasley has testified; I will venture to "assert," in humble imitation of the latter, that the whole testimony of the Catholic Church, including all the reformed Churches of the Continent, is with Dr. Pusey, and against his accuser.

"I would state it, (says Dr. Pusey, i. e., the teaching of the Church,) in connection with, or in the words of our formularies. It is, that the 'body and blood of Christ are *verily* and indeed taken and received by the faithful in the Lord's Supper;' that they are conveyed by means of the elements, in that the article says, 'that the body of Christ is *given, taken,* and *eaten* in the supper, only after a heavenly and spiritual manner;' for the word 'given,' as opposed 'to taken and received,' implies, as has been remarked, that it accompanies in some mysterious way, the distribution of the elements, in that it is 'given' by the priest, and 'taken' and received by the communicants; and another article says, that the sacraments 'are *effectual* signs of grace, by the which he doth work invisibly in us.' Farther, we 'really,' though 'spiritually eat the flesh of Christ, and drink his blood;' and as the fruit of this, 'we dwell in Christ, and Christ in us: we are one with Christ and Christ with us:' and of this real indwelling, the further fruits, as the Homily saith, is our justification and sanctification; 'that our sinful bodies may be made clean by his body and our souls washed through his most precious blood,'" &c. Thus he sums up what he had said. "On this combined teaching of our Articles, Catechism, and Liturgy, we believe the doctrine of our Church to be, that in the communion *there is a true, real, actual, though spiritual,* (or rather the more real, because spiritual,) communication of the 'body and blood' of Christ, to the believer through the holy elements: and there is a *true, real,* and *spiritual presence* of Christ, at the holy supper; more real than if we could with Thomas, feel him with our hands, or thrust our hands into his side: that this is bestowed upon faith, and received by faith, as is every other spiritual gift; but that our faith is but the receiver of God's real, mysterious, precious gift: that faith opens our eyes to see what is really there, and our hearts to receive it, but that it is there independently of our faith."—*See letter to Bishop of Oxford, page* 85.

In opposition to this, Dr. Beasley would persuade us that "what some divines denominate a sacramental presence, is only *a virtual presence,* or presence of grace or efficacy, which no one need deny."

Now, I "assert" that the doctrine of Dr. Pusey is sustained not only by the standards of his own Church, but by every reformed Confession of Faith upon the Continent; let the following suffice as a specimen:

"The opinion of the German Protestants, may be known by the Augustan Confession, presented to Charles V., by the princes of the empire. That teaches that 'not only the bread and wine, but the body and blood of Christ, is truly given to the receivers.' In the Saxon Confession it is said, 'Christ is truly and substantially present, in the Communion, and his body and blood truly given to the receivers.' The Confession of Wittemberg, teaches that 'the true body and blood of Christ are given in the holy Communion.' In the Heidleberg Catechism as taught in the churches of Holland, we read, 'he feeds and nourishes my soul to everlasting life, with his crucified body, and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord; as certain signs of the body and blood of Christ.' The Confession of the Churches in the Netherlands, as revised at the Synod of Dort, A. D. 1618.—"We err not when we say that that which is eat and drank by us, is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth, but by the spirit through faith."—The Westminster Confession of Faith, as held in all the Presbyterian Churches, teaches, 'worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, *really and indeed,* yet not carnally and corporally, but *spiritually,* receive and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being, then, not corporally or carnally, in, with, or under the bread and wine, yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to the outward senses.' Again, 'They that worthily communicate in the Sacrament of the Lord's Supper, do, therefore, feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner, yet truly and really, while by faith,' &c.

"The Gallican Confession, made at Paris, in a National Synod, and presented to Charles IX., says: 'We believe that, in the Lord's Supper, God gives us *really,* that is *truly* and efficaciously, whatever is represented by the Sacrament; so that bread and wine, that are given to us, become our spiritual nourishment, in that they make it, in some manner visible to us, that the flesh of Christ is our food, and his blood our drink.'

"I might go on to show that the doctrine of the 'real presence' was held by all the leading men of the Reformation, but as I have already trespassed upon your space, I will conclude with quoting the opinion of Calvin, of whom Hooker says, 'that he was incomparably the wisest man that ever the French Church did enjoy, since it enjoyed him.' Calvin says: 'The communion which we have in Christ, is not only figured in the supper, but afforded; nor are mere words there given us from the Lord, but the verity and thing itself, corresponding to the words.' 'This communion, moreover, is not in the imagination, but that by which we coalesce into one body, and into one substance with our head. The sacraments truly supply what they figure, and therefore in the sacred supper we are partakers of the body and blood of Christ. Unless I am very much deceived, this is agreed upon amongst us, that the supper of Christ is not a theatrical exhibition of spiritual food, but, in very deed, does give what it represents, because those pious souls are fed with the flesh and blood of Christ. Again, I understand (saith he) what is to be understood by the words of Christ, that he doth not only *offer* us the benefits of his death and resurrection, but his very body wherein he died and rose again. *I assert that the body of Christ is really,* (as the usual expression is) *that is truly, given to us in the sacrament, to be the saving food of our souls.*' Again, 'the Son of God offers daily to us in the Holy Sacrament, the same body which he once offered in sacrifice to his Father, that it may be our spiritual food.'—*See Calvin's Institutes.*

"In these passages the Reformer asserts as clearly as Dr. Pusey, the true and real presence and communication of the body of Christ, but how, neither of them undertakes to determine."

The "real presence," as above explained, is denied by Dr. Beasley, who takes the low Zuinglian position, that the words of the institution are merely figurative and symbolical, and thus stands opposed not only to every *Church,* but to every other *man* besides Zuinglius of any note in the Reformation. Concerning Dr. Beasley's opinion, hear also what the judicious Hooker says:

"It seemeth therefore much amiss, that against them whom they term Sacramentarians, so many invective discourses are made, all running upon two points, that the Eucharist is *not a bare sign or figure only,* and that the *efficacy of his body* and blood is not all we receive in this sacrament. For no man having read their books and writings which are thus traduced, can be ignorant that both these assertions they plainly confess to be most true. They do not so interpret the words of Christ, as if the *name* of his body, did but import the *figure* of his body: and *to be,* were only to *signify* his blood. They grant that these holy mysteries, received in due manner, do *instrumentally* both make us partakers of the grace of that body and blood, which were given for the life of the world; and besides also impart unto us, even in a *true* and *real,* though mystical manner, *the very person of our Lord himself, whole, perfect, and entire,* as hath been showed."—*Ecc. Pol. v.* 67.

2. Another proof of Dr. Pusey's *heresy,* according to Dr. Beasley, is found in the fact, that he "maintains the sacrifice of the mass, in the Eucharist, or that it is an offering to expiate the sins of the living and the dead." And so did Bishop Overall, "one of the translators of our Bible, and the author of the latter part of our Church Catechism, or that which relates to the sacrament," as you have showed at length in your last number; and so do many others of the most illustrious divines of the Church of England, without incurring the charge of heresy. It is not becoming in a "scholar and a philosopher" to be diverted by a *word.* By the sacrifice of the mass, is not to be understood the Roman error upon that subject, but the true Catholic doctrine of the *sacrifice* of the Eucharist, which, according to the doctrine of the Church, doth avail "to expiate the sins of the living and the dead:" else why should we be taught to pray in the Invocation, "That by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion?" "This (says Bishop Overall, as quoted by yourself) is a plain oblalation of Christ's death once offered, and a representative sacrifice of it *for the sins, and for the benefit* of the whole world, or the whole Church: that both those which are here on earth, and those which rest in the sleep of peace, being departed in the faith of Christ, may find the effect and virtue of it." It is well for Dr. Pusey, and for Catholic truth, that God in his good providence has preserved the Prayer-book.

3. Again, Dr. Pusey "maintains in his sermon, as in his treatise upon Baptism, the doctrine, a necessary deduction from which is, that *the wicked as well as the righteous* obtain life and immortality by the sacraments. Let the intelligent reader (says the doctor) peruse the sermon with close attention, and he will find this conclusion irresistible." Something more than close attention, I suspect, will be necessary for any pious or charitable reader, to form such a conclusion, from any thing which Dr. Pusey has written. There is such a thing as a diseased vision, as well as an unsightly object. I would rather conclude, without further evidence, that Dr. Beasley sees through a disordered medium, than that any such opinion can be fairly ascribed to Dr. Pusey. Let us wait for proof.

In concluding let me say, that I can unite most heartily with Dr. Beasley in the commendation which he has well expressed of our beloved Church: "Never has there been a Church founded since the Reformation, more pure in her doctrines, sublime in her worship, and remote from Romanism throughout her whole internal and external organization, than the Episcopal, *when her entire system is rightly apprehended,* and her affairs wisely administered." Most heartily do I join in the following aspiration: "Let not this sacred structure have its symmetry impaired by rash and unskilful hands, or its beauty defaced by ignorance and superstition." The great practical question to be settled, as the result of the present controversy, is, What is the "entire system" of the Church? Is the doctrine of the "real presence," as held by Dr. Pusey, and by nineteen-twentieths of the reformers, a necessary part of that system, or is it not? This is the question at present. "Let every one be fully persuaded in his own mind," and so let him act in love. Let there be no more railing, or anger, or clamor, or strife about words; but let us endeavor to be imitators of the beautiful Christian spirit of Dr. Pusey, even as he is an imitator of Christ. G. B.

August 23, 1843.

For the Churchman.

OBSERVATIONS ON THE LORD'S SUPPER.

LUKE 22: 19 AND 20.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after Supper, saying, This cup is the new testament in my blood, which is shed for you."

How did the apostles to whom these words were addressed by our Saviour, understand them? It is inconceivable that they supposed the bread to be the real body, or the wine to be the real blood of our Saviour, for he stood in full sight: they saw his body, animated, before them, his blood coursing through the arteries and veins provided for it to flow in. It is not possible that those apostles could have regarded the bread which they then handled, in any sense, as the real body of the living and intelligent person addressing them, or the wine as his blood. It was bread, and it was wine, both when they received it, and when they consumed it, as they doubtless did consume it, although we are not so informed in express terms in this chapter. "This is my body which *is given for you.*" At the time of speaking these words, the body *was not given;* that event took place shortly after, as the word *given* means *broken,* according to St. Paul, as we shall hereafter see.

The body then was not broken; the giving or breaking of the body was accomplished at the crucifixion "This do, in remembrance of me." There was no occasion for *remembrance,* at the time the words were spoken; there could be no *remembrance* of the person speaking, for the obvious reason that he was really and truly present. The full meaning of our Saviour then, in the verses quoted, is reverently supposed to be: "I am about to establish an ordinance which I desire to have observed after my death. In anticipation of that event, I now administer it to you. After my decease, the bread to be given in this ordinance shall represent my body, and the wine my blood, which shall be eaten and drunk in remembrance of me."

If the New Testament contained nothing in relation to the ordinance of the Lord's Supper but the verses quoted, it seems to me that the above would be the true explanation of the meaning of the ordinance. But St. Mark, 14th chapter, verses 22, 23 and 24,—"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and, when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." This passage is substantially the same as is contained in St. Luke, with this important difference, *it does not prescribe the ordinance as one to be observed after his decease.*

We next come to 1st Corinthians, 11th chapter.

The evident design and object of the Apostle Paul in this chapter, is to rebuke a gross and irreverent partaking of the supper. With *this* object he explains the sacred character of the ordinance; for, after getting through with the explanation he says, (verse 33,)—"*Wherefore,* my brethren, when ye come together to eat, tarry one for another," &c. The explanation must be taken in connection with the object of the apostle in making it. He says—verses 23, 24 and 25—"The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also, he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." This account of the ordinance differs from that contained in St. Luke in these particulars—it speaks of the body as *broken,* instead of *given;* and it expressly directs the cup to be drank in remembrance of our Lord. The apostle then goes on, (verse 26,)—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." That is to say, the ordinance is designed to be a perpetual memorial of the *death of our Lord.* "Wherefore," (since it shows the death of our Lord,) "whosoever shall eat this *bread,* and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." That is to say, whoever shall eat the bread, representing the body broken, and drink the wine, representing the blood shed for him, as he would participate in an ordinary feast, without penitence and gratitude, with feelings and principles hostile to our Saviour, is guilty of breaking that body, and shedding that blood: for sins like his produced these results. Verse 29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body*" The apostle said, in verses 20 and 21,—"When ye come together, therefore, into one place, this is not to eat the Lord's Supper: for in eating, every one taketh before other his own supper; and one is hungry and another is drunken." Now such an one does not remember that the bread which he eats in the Lord's Supper represents his "broken body," and the wine which he drinks represents his "shed blood"—he doth not discern the Lord's body; he eats and drinks as he would eat and drink an ordinary meal. "What, have ye not houses to eat in?" "If any man hunger, let him eat at home, that ye come not together unto condemnation, and the rest will I set in order when I come." In other words, I have enumerated your gross improprieties in eating the Lord's Supper, and have rebuked them; other things will I attend to when I come.

Now, suppose that these disciples had decently and reverently eat the bread and drank the wine of the holy communion, regarding these elements as the representatives, the symbols of the body and blood of our Lord, broken for them, and calling to mind, and deeply meditating upon, the great event which these symbols showed forth, is it conceivable that the Corinthian disciples would have received this rebuke of the apostle?

How did the Corinthian Church, to whom Paul addressed himself, understand the ordinance of the supper after his letter to them? The apostle, it will be perceived, gave no new commandment. He simply declares or re-enacts the original command, stating the circumstances under which it was given: "The Lord Jesus, the same night in which he was betrayed, took bread," &c.; after he had broken it he said, "Take, eat; this is my body which is broken for you." Now, if the apostles to whom it was originally given, could not then have regarded the bread given as the real body of the very person who was breaking it to them, neither could the Corinthian Christians understand the apostle as meaning to affirm, that the bread used in the supper was the real body of the Lord.

In the same light which the apostles regarded it, at the ordination of the sacrament, must the Corinthians have viewed it. *Take this bread as my body;* as often as you eat it, remember my death; my body broken for you. Or, "Take and eat this in remembrance that Christ died for thee."

How is the Protestant Episcopal Church taught to regard this sacrament? In the prayer of consecration the priest brings to view the original command, and the circumstances attending it: "For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it," &c. The communicants are thus carried back to the institution of the ordinance. "*He* took bread—*he* brake it—*he* gave it to his disciples—*he,* being then in the body, said, *this is my body.*" While we eat the bread, and drink the wine, we are to regard the substances as the disciples regarded them, to whom our Lord first broke the bread, and first gave the cup.

It seems to me unquestionable, that these disciples viewed the bread and wine as symbolical of the body and blood; the only other alternative involves the absurd supposition that they regarded these substances as the very body and blood of the living man before them.

Why was the observance of the Lord's Supper ordained? On this subject, Holy Scripture is full, clear, and decided. "This do in remembrance of me,"—"for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The Episcopal Church, following the clear sense of Scripture, says in the exhortation preceding the Communion Service, "And to the end that we should always remember the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which, by his precious blood-shedding, he hath obtained for us, he hath instituted and ordained holy mysteries as pledges of his love, and for a continual *remembrance* of his death," &c.

Again, in the prayer of Consecration: "And did institute, and in his Gospel command us, to continue a *perpetual memory* of that his precious death and sacrifice until his coming again." Then in the oblation: "According to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, *the memorial* thy Son hath commanded us to make," &c. Again: "And we most humbly beseech thee, O merciful Father, to hear us; and of thy Almighty goodness, vouchsafe to bless and sanctify with thy word and Holy Spirit, these thy gifts and creatures of bread and wine; that we receiving them [*bread and wine*] according to thy Son our Saviour Jesus Christ's holy institution, *in remembrance* of his death and passion, may be partakers of his most blessed body and blood." Also, in the Catechism: "Why was the sacrament of the Lord's Supper ordained?"

Answer:—"For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

As to the object of the ordinance then, there can be no doubt. The mode of accomplishing this object is not by eating bread and drinking wine, as such, to satisfy hunger and thirst—not by "taking every one, before other, his supper," but by receiving, eating and drinking, the bread and wine in remembrance of the death and passion of our Lord, and as symbols of his most blessed body and blood. If the command had been simply to eat and drink, to have a supper in commemoration of the death of Christ, this might have been useful in keeping that event in remembrance, but it would soon have led to just such carousals as the Corinthian Church indulged in, and as the Apostle Paul reproves.

To guard against this perversion of the ordinance, to prevent this sensuality, and to make the bread and the wine, in the use thereof, contribute to a spiritual and heavenly feast, the disciples were prohibited from using them, other than as the representatives of Christ's body and blood. If they should presume to use them in a carnal sense only, and without reference to the great event which they signified or showed, then *were they guilty of the body and blood of Christ,* because they *did not discern the Lord's body.* They were not guilty because they did not *see* the body of the Lord, but because, through the significant emblems they did not *discern* the Lord's body—did not have a realizing appreciation of the presence of the body broken for them, and the blood shed for them. If they had such appreciation, no other results could follow than penitence, and gratitude, and love; because, in the great event thus brought to remembrance, not simply by the power of reflection, but reflection aided by sensible emblems, made significant and affecting by the character impressed upon them, the disciples had evidence the most clear and palpable, that Christ so loved them that he gave his life for them. This, then, is the great fact, that our Saviour designed his Church should keep continually in remembrance; this was the penitence-begetting, the love-inspiring principle of the Christian system.

If we receive the bread and wine, and consume them in the Lord's Supper, they have an effect to sustain and strengthen our bodies, but being by divine command emblematic of the body and blood of Christ, they can only be thus apprehended spiritually. The command to receive these creatures of bread and wine, as the body and blood of the Lord, can only be obeyed spiritually.

But how, spiritually? If the bread and wine are by divine command to be received as the body and blood of Christ, they who are willing to obey this command, receive and consume these substances as a substitute for the body and blood; they are, then, when received, so far as the will, the intention, and purpose of the recipient can make them so, the real body and blood of our Lord.

The will, the intention, and the purpose of him who performs an act, give the *spiritual* character to that act. The truth of this proposition might be illustrated by many examples. It is true then, that the "body and blood of Christ are spiritually taken and received by the faithful in the Lord's Supper." But from this view it is very evident that the fact of a spiritual reception of the body and blood of Christ, in receiving and consuming the bread and wine, depends entirely on the mind and purpose of the recipient; *he* must *discern* the Lord's body—the Corinthians reproved by Paul had not this discernment. The effect of receiving the bread and wine with a proper discernment of the body and blood is, "the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." That is, our souls are strengthened and refreshed by keeping the divine command—the spiritual blessing of God, consequent upon the keeping of his commandment, in eating the supper, is the source of this strength and refreshment.

THE REAL PRESENCE IN THE SUPPER.

God is omniscient: "HE searcheth all hearts, and understandeth all the imaginations of the thoughts." In the language of that most beautiful collect preceding the Communion Service, "Unto Him all hearts are open, all desires known, and from Him no secrets are hid."—He is omnipresent: "He is not far from every one of us; for in HIM we live, and move, and have our being." Acts 17th chapter, v. 27, 28.

Especially in the worshipping assemblies of his people is He present: "Where two or three of you are gathered together in my name, there am I in the midst of you."

The Lord, then, is really present with his intelligent creatures at all times, although they do not at all times realize that presence. It is only when thus realized, that it is to them a *real presence.* Now when is that presence so perfectly realized as in the sacrament of the Lord's Supper? Then, imagination, operated upon by the most impressive emblems, unites with devout reflection to bring before the mind the death of our Lord and Saviour Jesus Christ. Then we examine ourselves, and spiritually receive the body and blood of our Lord. Then, in a more especial manner than at any other time, we draw near to God—then, "we seek after him if haply we may find him"—then, if at any time, it is presumable the blindness created by sin, will be in some measure, if not wholly removed, and we shall be brought to realize the presence of our Lord; to realize that presence, of which, but for our own sins, we should be at all times conscious. The faithful believer brings before him, in the celebration of the supper, the scene when that sacrament was ordained. There is his blessed Lord, seated with his disciples, the same night in which he was betrayed, enjoying the most intimate communion; they are at supper; where, if at any time, the most unrestrained cordiality and intimate communion of heart is indulged—it is the last supper. The devout communicant humbly but earnestly endeavors to bring himself into this close communion; he feels himself authorized to imagine that the Saviour is with him at the table, administering to him the bread and the wine; and being thus admitted to the closest social intercourse with his Divine Lord, he enjoys a freedom which he hardly can feel at any other time, to present humble petitions to him. Therefore it is, that constant, unremitting prayer, is the sweet employment of the devout communicant.

To the Editor of the Churchman.

Rev. and Dear Sir,—In the recent notice, through the columns of your valuable paper, of the examination and ordination of the Rev. Arthur Carey, I have been forcibly struck with the strict adherence of the Churchman to the objects for which it was established, viz. to "elucidate Christian doctrines, and explain and enforce the principles and precepts of evangelical piety," so much neglected in this loose and latitudinarian age

It is cause of exceeding congratulation to me that the truth has been so ably and zealously defended in this matter; I do not write with a view to strengthen you one iota in your position, but merely to assure you of my hearty approbation of your course, and of the cordial reception with which the Churchman meets in this far off Georgia, in view of the questions which of late have agitated the Church; and to disabuse the mind of "him of the regular army" as to the extent of the defection among the laity; (since he calls sound Church principles heresy;) and much as I deprecate the evils brought upon the Church by certain of her sons, I am persuaded that these things have been permitted by God for the same cause that he also raised up Pharaoh, according to the Scriptures, "even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared *throughout all the earth;*" and although the tide of public opinion seemed at first to set strongly against your good Bishop, it is now rapidly changing and settling in his favor, and his firmness and decision in this matter will be a perpetual memorial in the Church, that "God hath not given him a spirit of fear, but of power, and of love, and of a sound mind." And I know that this present affliction, which seemeth not joyous but grievous, shall work out for the Church, "a far more exceeding and eternal weight of glory," in that it will awaken in her an increased attention to many important doctrines, and multitudes of Churchmen will be the better "able to give an answer to every one that asketh, the reason of the hope that is in them, with meekness and fear." Is it not a marvel, however, these pastors so long entrusted with the ministry of peace, "whose lips should keep knowledge," should suffer the reproach of the apostle—"ever learning and never able to come to the knowledge of the truth?" and again, "they are not afraid to speak evil of dignities." This, as has been well said by the "True Catholic," is "the true issue for the true Churchman," in subordination to the constituted authorities of the Church. Let therefore all "true Churchmen" who "hold the mystery of the faith in a pure conscience," pray continually that "we may be delivered from unreasonable and wicked men, for all men have not faith." Although the mantle of Christian charity is exceeding broad, it would seem that if there was one sin which its ample folds would not cover, it would be that of Churchmen joining with ultra-Protestantism in the unhallowed cry of Popery, against some of the most learned and pious divines of the Church, for holding opinions, and doctrines, for the which such men as Sir John Oldcastle, and Cranmer, were persecuted unto death by the Church of Rome herself. What mystery of iniquity is this? ought not such Churchmen to be ashamed, and the rather pray to be delivered from all "ignorance, pride and prejudice?" And let those whose fears are so easily excited, heed the admonition of the apostle, "Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." P.

P. S. I am pleased to learn that the articles which have appeared in the Churchman upon the subject of Mr. Carey's ordination are published in pamphlet form. I have enclosed money to Mr. Sparks for several copies of them, (as they will be useful in dissipating the mists of prejudice in this quarter,) and also of "a Letter to a Parishioner," and (if I dared to say it) several of Dr. Pusey's Sermons.

For the Churchman.

FREE CHURCHES.

It may be objected, that the Free Church System would have a tendency to render the ministry time-serving, and studious of popularity. The same objection lies with nearly equal weight, however, against every mode adopted in this country for the support of the clergy. And it is unsound in theory and experience, for faithfulness and popularity are not things inconsistent with each other. He who "approves himself like Paul, to men's consciences, as in the sight of God," will be most likely to find friends like his, "ready to pluck out their eyes, if need be, for his sake."

The plan of supporting ministers on the Free Church System, whether by offerings at the communion, subscriptions payable quarterly, or plate collections at each service, has more the appearance of a charity, and is more humiliating than to receive an income from pew-rents. But Christ and his apostles were dependent on such charities in preaching the Gospel. Our missionaries are thus sustained. And our offertory shows that communion alms were once the support of the clergy. "Indeed, in primitive times, these offerings were so considerable, that they were divided into four portions: one for the relief of the poor; the second the bishop retained for his maintenance; the third was for the maintenance of the Church and its ornaments; and the fourth for the clergy." Many in these modern times are, indeed, very much disgusted with the jingling of money amid their devotions, but it would be well if our alms and devotions were oftener united, for they would then be most likely to come up as a memorial before God. "None shall appear before me empty." And if the Jewish priests lived upon the voluntary tithes of the people, for it does not appear that there was any way of enforcing their payment,—if our Lord and his apostles, and the bishops of the primitive Church, were content to subsist on such charities, surely our pride need not revolt at a similar mode of ministerial subsistence.

It is for the clergy to take the lead in proposing this system. If, convinced of its scriptural character, and its many advantages, they lay the matter before their vestries and people, willing to risk any pecuniary loss which may accrue to themselves, the main objection will be removed. Should the result be to diminish their income, there will be an increased attendance on their ministry, and instead of preaching in churches half filled, while multitudes are living in neglect of public worship, they may have the satisfaction of beholding every pew occupied. But what miserable reasoning is it to suppose that their pecuniary interests will suffer! That which is best for the spiritual welfare of the Church, is every way best for its ministry. Money was never more freely given than at the offertory in the primitive Church. The greater part will contribute more, where it is left to themselves to fix the amount, than if compelled to pay for religious privileges; and will give in the former case without murmuring. Few are disposed to withhold from a laborer who does a good day's work his just wages. Let our clergy come forward and advocate the Free Church System, and they will find that their generous confidence in their people will not be misplaced,—they will have the satisfaction of knowing that every cent given for their support is a free-will offering,—they will know that their hearers attend upon their ministry because they are satisfied with it, not because a family is encumbered with a pew which cannot be disposed of,—they will save our consecrated places from being turned into auction rooms for the sale of slips, and Christians from the mortification of seeing pews put up with rum and tobacco in our public marts,—and they will be able to go among the neglecters of God's worship and invite them to come to his house without dreading the unanswerable reply, We have no pew, and are too poor to hire. Let it be announced that every Episcopal Church is free for all, and how blessed would be the results! That is Christian, every one would exclaim! But now, alas, we shut up the kingdom of heaven, and neither go in ourselves, nor suffer them that are entering to go in.

It cannot be, that what has been advanced upon this subject in this and preceding numbers, can be without weight, expressed though it be in a plain and homely manner. Indeed, our clergy seem very generally convinced that this is the true Christian principle, but ask, Can it be sustained? Any thing can be sustained which is for the best interests of the Church, or at least our duty is to adopt the most Christian principle, and come as near our end as possible, and not choose some circuitous road of expediency or worldly policy in preference. Our General Convention has, at its last meeting, adopted a resolution, recommending the Churches to provide a greater number of free sittings. This shows awakened feeling upon the subject. Let our Diocesan Convention take a bolder step. "Agitate the matter," said a respected clergyman at the North, "and we will discuss it in our quarter, and see if something cannot be done at our next Convention." The pew system will eventually fall. Happy will our Church be, if she can be the first to perceive and do what is right. Then we can join in the glorious chants of our service: "O go your way into his gates with thanksgiving, and into his courts with praise," without the profane adjunct, if you own

a pew there. Then we can exclaim with a full assent: "Let the people praise thee, O God; yea, let all the people praise thee."

With thanks to the editor for a hearing, amid the din of arms, these remarks are drawn to a conclusion. W. H. L.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 2, 1843.

The absence of the Editor from the city will account for the want of the usual editorial matter.

TO CORRESPONDENTS.

The remaining number of W. A. on Carlyle has been deferred until the editor's return, in consequence of the difficulty of the manuscript. It will appear next week.

"M." in our next.

"G." and "W. A." are reserved until the editor's return.

DUBLIN REVIEW.—We have received from Casserly & Co., No. 108 Nassau-street, No. XXVIII. of this Quarterly Theological Journal, the leading organ of the Roman Catholics in Great Britain. The first article is a review of several volumes of travels in Norway and Sweden; the second, of Ranke's History of the Popes; 3, Life and Times of John Renchlin; 4, Spicilegium Romanum; 5. The Edinburgh Review; 6. Lord John Manners's Plea for National Holidays; 7, Erinnerungen aus dem Leben Johann Gottfried von Herder, &c.; 8, Russia and the Russians in 1842.

On Trinity Sunday, June 11, (being one of the appointed seasons for ordination,) in Christ Church, Baltimore, Bishop Whittingham admitted to the holy order of priests, the Rev. Russell Trevett, assistant minister of St. John's parish, and chaplain of St. James's Hall. The candidate was presented by Rev. Norris M. Jones, who together with Rev. H. V. D Johns, united in the imposition of hands.

At the same time and place, George A. Leakin was admitted to the holy order of deacons. The candidate was presented by Rev. H. V. D. Johns; the sermon preached by the bishop.

FROM A CORRESPONDENT.

DELAWARE COLLEGE, NEWARK, (DEL.,) AUGUST 28TH, 1843.

The corner stone of a new church—to be called the Church of St. Thomas—was laid in Newark, Delaware, on Thursday, the 24th instant, St. Bartholomew's day, by the Right Reverend the Bishop of the Diocese, the Reverend Messrs. Tyng, Long, and Allen, of Delaware, and the Rev. Mr. Goldsborough, of Maryland, being present and assisting. The office used was that which has been set forth by the Bishop of New York. The bishop delivered an excellent and appropriate address, which answered the question, Why a handful of Churchmen should build a church, with Presbyterian places of worship within their reach? as a bishop should do; and all the services were listened to with interest and reverence by a large concourse, many of whom had come from parishes at some twelve miles distance, and some from the neighboring diocese.

Newark, as being the seat of a College which has many Episcopalian students, is one of the most important positions in the diocese for the Church to occupy; and it is a happy circumstance, that by the zealous efforts of the few Episcopalians there, with the very liberal help of three gentlemen who were not bred Churchmen, she is enabled to do so. Under the active superintendence of one of these, (William S. Wilson, Esq.,) the building of the church is carrying on so rapidly, that it is expected to be ready for consecration on St. Thomas's day, December 21st. G. A.

For the Churchman.

Dear Mr. Editor,—I have just returned from an excursion to Auburn, whither I went for the purpose of attending the Convention of our sister diocese, Western New York. Of course, during my absence, the mail had deposited in the post office sundry papers, periodicals, &c. Among the rest I found one with the title, "Protestant Churchman." The reason for this title I could not divine, because I have ever supposed "*The Churchman*" *Protestant*, and have found no reason to change my opinion, even after reading the articles about a certain Charles Constantine Pise, D. D., and Hugh Smith, D. D. and his "long-tried friend," Henry Anthon, D. D. In my simplicity, I thought a Protestant Churchman was one who protested against the *errors* of the Church of Rome, and not against *Catholic truths*. From the Protestantism of the "Protestant Churchman," I pray every Sunday to be delivered, as from "false doctrine, heresy and schism"—therefore, I have sent the "Protestant Churchman" back again. For one, I cannot but regard the paper as the promoter of schism within the diocese—to array Churchmen against their bishop, and condemn him—for what? *Nothing*, but because he has dared (as bishop should) to discharge his canonical and righteous duty, instead of giving ear to old wives' fables and questions of ignorance which gender strife. On reading the paper, I of course looked to discover who was editor; but, to their praise and credit be it said, the attempt itself was hardly thought praiseworthy by those embarked, and so no one was found willing to father it. It says that it is "by an Association of Laymen of the Protestant Episcopal Church." Well: I was quite satisfied with this, and congratulated myself that no *clergyman* had aught to do with it. On turning over the page, my eye rested on an article, headed "Our Objects." The article is authoritative, and says, "Our objects are twofold: first, to feed the Church of God, which He has purchased with his own blood, with the sincere milk of the word." Korah, Dathan and Abiram have again appeared, thought I to myself. Ye take too much upon you, ye sons of ——! *Laymen* take upon themselves to feed the Church of God! What a perversion of the charge of St. Paul! A correspondent charges Dr. Pusey with Scripture perversion, and, abiding by their own principles, the paper should be condemned on this ground. Every Churchman should instantly return the first number to the spot whence it issued, to signify his disapproval of the whole concern. There are many other points in the article false and contradictory, and the whole paper bears internal evidence that it is indeed edited by laymen, or else by some ignorant and weak-minded clergyman, of equal brass and more abundant queasiness. I have, I confess, my suspicions, that the whole is edited by a single individual, and that individual a clergyman, of most eccentric character and visionary mind, much better employed when confined to lectures on matters of speculation and scenic exhibitions of a Sunday evening. As confirming my suspicions, in reading the "terms," &c., (not knowing but I might communicate,) I found it announced that all communications to the "*Editor*" must be postpaid, and they must be transmitted to "*him*" through the publisher. Who is this "*him*," this unknown editor, in whom we have the quintessence of Protestantism, and the concentrated weakness of Korah, Dathan and Abiram, that "Association and Laymen?" How they have departed, *one* only left!

My first design was to inform you of the Convention of Western New York, harmonious, quiet, and Churchlike. No "Protestant Churchman" was there, but, unmolested, fearless, beloved and obeyed, their bishop sat, the trusted Head. Eagerly and joyfully was he listened to, as he told of his undiminished confidence in that much abused institution of the Church, the Seminary, and of his fearless disregard of cries of "Popery," and of his holy trust in God for the welfare of our Zion.

I had frequent opportunity of hearing many, I doubt not a large majority of the clergy of the Convention, express their mind on the course pursued by the bishop of our diocese, and freely they did it, without a solitary exception, condemning the course of the two doctors, and, in unqualified terms, approving the action of the bishop. Let us pray God that he will in due time bring into the way of truth, all such as have erred and are deceived.

Yours, &c. Bb.

INTELLIGENCE.

The Rev. Moses Marcus, B. D. having, a few weeks since, received and accepted an unanimous invitation from the Vestry of St. John's Parish, Huntington, L. I., left this village on Wednesday last, to assume its spiritual charge.

We have often felt emotions of grief and sadness when called to witness the departure of the virtuous dead, but have seldom experienced such peculiar sorrow and deep regret on those occasions as were ours during the farewell interview with our esteemed citizen and valued friend, the late worthy rector of St. Peter's Church.

During a residence of more than two years amongst us, Mr. Marcus has fully sustained his high reputation as a sound and devoted Churchman, a refined scholar, and a *consistent man*.—We cannot here speak in just terms of his labors in the cause of the Church militant; but the condition and prospects of this parish, at the time of his resignation, testify volumes in proof of his diligence, promptitude and efficiency in the discharge of his arduous duties; and our chaste and beautiful temple, the pride and ornament of the township, will hereafter stand a memorial of his zeal and success in a most holy work.

In his private and social relations, Mr. Marcus has ever evinced the finest sensibilities—a tender regard for, and most courteous demeanor towards his fellow men; and to whatever clime or station it may please God to guide him, the hearty good wishes and earnest prayers of a wide circle in Peekskill, to which his nobleness of soul and affection of heart have endeared him, will follow.—*Westchester and Putnam Republican.*

From the Sydney Morning Herald, March 27, 1843.

THE CHURCH IN AUSTRALIA.

In the *Sydney Morning Herald* of the 16th inst. we alluded to an assumption by the Most Rev. Dr. Polding of the title of "Archbishop of Sydney." We then viewed the question simply in a secular light, the attempt on the part of a foreign prince to confer a title and territorial jurisdiction within the realm of England; the religious question involved in the attempt we left for those to deal with who are the appointed guardians of our religious interests.

The Bishop of Australia, as the head of the Reformed Church in this colony, conceived, and we think justly, that it became his duty formally to notice the assumption of Dr. Polding, and on Saturday last, in the face of the congregation in St. James's Church, his lordship read the protest contained in the following notarial declaration:—

"In the name of God, Amen. By this public instrument be it declared and made known to all, that in the year of our Lord one thousand eight hundred and forty three, according to the course and reckoning of the Church of England, on Saturday, the twenty-fifth of March, being the Festival of the Annunciation of the blessed Virgin Mary, at or near the hour of eleven in the forenoon, before the commencement of the morning service for the day, in the vestry adjoining and pertaining to the Church of St. James the Apostle, in the city of Sydney, and colony of New South Wales, in the presence of me, James Norton, notary public and registrar of the diocese of Australia, lawfully constituted according to letters patent of his late Majesty King William the Fourth, and in presence also of the witnesses whose names are hereinafter recited, the Right Reverend Father in God, William Grant, by divine permission Bishop of Australia, did personally put in and exhibit a certain written protest, and did then and there openly and publicly protest, and otherwise also did profess and do in such manner and according as was more fully contained in a certain parchment schedule, which he held in his hands, and publicly read: of which schedule the purport is here inserted, and is as follows, without any addition or omission whatever:—

"In the name of God. Amen. We, William Grant, by Divine permission bishop and ordinary pastor of Australia, do protest publicly and explicitly, on behalf of the clergy and all the faithful of the same church and diocese, and also on behalf of William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan, and his successors, that the Bishop of Rome has not any right or authority, according to the laws of God, and the canonical order of the Church, to institute any episcopal or archepiscopal see or sees within the limits of the diocese of Australia and province of Canterbury aforesaid.—And we do hereby publicly, explicitly, and deliberately protest against, dissent from, and contradict, any and every act of episcopal or metropolitan authority done or to be done, at any time, or by any person whatever, by virtue of any right or title derived from any assumed jurisdiction, power, superiority, pre-eminence, or authority of the said Bishop of Rome enabling him to institute any episcopal see or sees within the diocese and province hereinbefore named."

All and singular the foregoing acts and declarations were had and done as they are above written and recited, in the year, month, day, hour, and place aforesaid; there being then and there present, (having been specially invited and summoned as witnesses in the premises,) the Rev. Robert Allwood, the Rev. Henry Hodgkinson Bobart, the Rev. William Branwhite Clarke, the Rev. Thomas Steele, the Rev. Henry Tarlton Styles, and the Rev. William Horatio Walsh.

(L. S.) (Signed) JAMES NORTON, *Registrar and Notary Public.*

We, the undersigned Presbyters, duly licensed within the diocese and jurisdiction of Australia, being present in the church of St. James the Apostle, at Sydney, in the diocese of Australia and colony of New South Wales, on the festival of the Annunciation of the blessed Virgin Mary, in the year of our Lord one thousand eight hundred and forty-three, do hereby testify, that the Right Reverend Father in God, William Grant, Bishop of Australia, personally attending and assisting at the celebration of Divine service on the festival aforesaid, at the conclusion of the Nicene Creed, standing at the north side of the altar or communion table of the said church, holding in his hands a certain parchment schedule, did read therefrom, in our presence, and in the sight and hearing of the congregation, all that Protest hereinbefore set forth, without any addition or diminution whatsoever.

In witness thereof, in the year and on the day aforesaid, in presence of each other, and before the said Right Reverend Bishop of Australia, we have hereunto set our hands and seals.

Robert Allwood, B.A., Minister of St. James's, Sydney, Commissary. H. H. Bobart, M. A., Minister of St. John's, Parramatta. W. B. Clarke, M. A., Minister of St. Simon's, Castle Hill. Thomas Steele, LL. D., Minister of St. Peter's, Cook's River. Henry T. Styles, Minister of St. Mathew's, Windsor. William H. Walsh, Minister of St. Lawrence's, Sydney.

The reason which induced his Lordship to take this step, may be gathered from the following Circular, addressed to the Clergy of the diocese:—

THE FESTIVAL OF THE ANNUNCIATION.

Sydney, 25th March, 1843.

Reverend Brethren,—An occasion of no ordinary importance, and of no less difficulty, constrains me to summon you to the support of the Church entrusted to our keeping; and to claim your assistance, unitedly with that of the whole body of the clergy, to guard it from harm and loss.

Subjoined to this communication, you will find a Declaratory Protest, which, in fulfilment of my part of the common obligation, I have promulgated in resistance to recent acts of the see of Rome: such acts being in breach and contravention of the canonical laws, usages, and common order of the household of faith.

In calling your attention to this defensive measure, I am not studious of your instruction only; but it is my desire, that in communicating to the flock under your charge the decision which I have formed in this matter, you will explain at the same time the necessity to which I have been reduced. You will therefore take care to read in the hearing of your congregation, during the celebration of Divine service, and at the close of the Nicene Creed, on some Sunday or other festival which may be most convenient after the receipt hereof, all that protestation which is hereunto subjoined. I recommend also that you take occasion to notify to your parishioners the just grounds upon which that instrument has been drawn up; and after full deliberation, executed, published, and placed upon record in the Registry of this Diocese, as a perpetual testimony against the attempted invasion of the See of Rome.

To aid you in the execution of this necessary duty, I proceed to point out to you in what respect, and to what extent, the act against which I have thus solemnly protested does, by immediate and necessary consequence, infringe on our undoubted ecclesiastical rights and independence, according to the principles of that Catholic Church, to which we have never ceased to belong.

The inference from the establishment of an archbishopric with metropolitan privileges within the limits of the province of Canterbury must unavoidably be, that it is intended thereby to deny to the Primate of all England any rightful possession of metropolitan jurisdiction within the limits of the new or assumed archbishopric. Moreover, the erection of the City of Sydney, within this already existing diocese, into an episcopal see, amounts to a denial that there is a lawful Bishop of Australia according to the canons and usages of the Church. These are consequences which I could not witness in silence. They may not be universally perceived, or at once admitted; but there will be no dispute concerning them among such as are conversant with the system of the Church According to its general rule, there can neither be two metropolitans of one province, nor two bishops in the same diocese. The one of these proceedings would involve a reversal of the canons of the Church, the other a contradiction of the ordinance of the Lord. The heads of the Roman Catholic Church are perfectly aware of the truth of these assertions. Their present proceeding is therefore an act of direct and purposed hostility towards us; since it could not have been adventured upon by them, except they had held, and had meant thereby to proclaim their persuasion, that we have no canonical bishop, no Catholic Church, no such administration of the Holy Sacraments among us, as shall be effectual to everlasting salvation.

The favorite and governing impression with the many you will find to be, that the matters in controversy might be adjusted by a tacit compact, or mutual connivance, according to which each should pursue its own measures without interference on the other part. It will therefore be proper for me to explain to you that we, at least, could neither propose nor accept such a compromise; which would make us parties in fact to the establishment of a permanent schism in the body of Christ's Church.

It is not necessary that I should enter very deeply into a statement of the grounds upon which we constantly protest against the right of the Bishop of Rome to exercise jurisdiction within or over any portion of the Church, beyond his own proper, actual, and immediate diocese and province; the range of which was determined by usage and canonical authority many centuries ago. But although such our denial of his supremacy be sufficiently known, yet in order that advantage may not be hereafter taken of our silence, under pretext that the present unfounded pretension to establish a metropolitan jurisdiction here by the sole authority of the Bishop of Rome was suffered to pass without contradiction or remonstrance, I have held it my duty thus publicly to declare, in express terms, in the face of the Church, that, beyond its own limits, the see of Rome possesses no right to establish bishoprics, or other offices of ecclesiastical order, in provinces of the Church where they already subsist. No such prerogative or privilege can be proved to belong to the Bishop of Rome, or to his see, either by virtue of any supposed succession or derivation from St. Peter, the first of the Apostles; or of the authority direct or indirect of Holy Scripture; or of the testimony of the early Fathers; or by the decree of any General Council lawfully assembled; or through the mission of Augustine into Britain; or by the laws and statutes of this realm; or in any other manner, or by any plea of what nature soever.

Whatever widening of the unhappy separation which prevails, may be apprehended from the act to which, after full and mature deliberation, I have subscribed, such a consequence, however deplorable in itself, is not to be weighed in the balance against an apprehension of God's anger, which must fall upon us if we should, through fear of man, engage in a weak and ineffectual attempt to maintain outward peace by surrendering the fundamental principle of Christian unity.

In my own name therefore, as bishop and ordinary pastor of the diocese of Australia, and for my successors canonically entering, and in behalf of the clergy and all the faithful within the same Church and diocese of Australia, and also in the name and on behalf of my proper lawful superior, William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan, and on behalf of his successors, I have entered my protest against the establishment of any archiepiscopal or episcopal see within this diocese, except it be with the consent first obtained of the Church of England at large in convocation assembled.

In this entire proceeding, I have confined myself most strictly to the principles of ecclesiastical antiquity, by which it is clearly to our advantage to abide; and on behalf of the Church of England in Australia I advance explicitly a claim to be considered the genuine representative of the early British Church. It is my desire that nothing be done by us of strife or vain glory; nothing with the design of wantonly provoking controversy, or for the mere purpose of magnifying our own pretensions. Let me hope that it will be found possible to shun both these improprieties; and the probability of it will be greater, if, while we express without disguise our views of Christian truth, we prove ourselves more sincere, more earnest, more uncorrupt, more humble-minded; exactly in proportion as we believe that God has vouchsafed to commit an ampler measure of it to our stewardship.

I earnestly desire the benefit of your prayers for my support under the present difficulties: and relying with perfect confidence on your fulfilment of this and every act of deference to your diocesan and of duty towards the Church,

I remain, Reverend Brother,

Your very faithful servant,

WILLIAM G. AUSTRALIA.

DIED,

At Indianapolis, Ia., on the 19th August, James Palmer Moore, aged six years and six months, eldest son of Joseph M. and Deborah D. Moore, of that city.

CALENDAR.

SEPTEMBER.

3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. } Ember Days.
23. }
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twelfth Sunday after Trinity, September 3, A. M. Fishkill Landing, *Dutchess County.* 4 P. M., Newburgh, *Orange County.* Tuesday, 5, Monticello, *Sullivan County.* Thursday, 7, Walden, *Orange County*, Ordination A. M., Confirmation P. M. 8, Goshen.

Thirteenth Sunday after Trinity, September 10, Fishkill, *Dutchess County.* 12, Paterson, *Putnam County*, Ordination A. M., Confirmation P. M. Thursday, 14, Milesquare, *Westchester County*, Consecration A. M., Confirmation P. M. 15, Pelham, Consecration A. M., Confirmation P.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Tuesday, October 10, Greenburgh, *Westchester County.* 11, Tarrytown. 12, Sing Sing. Saturday, 14, Peekskill.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County*; 3 P. M. Cold Spring.

Where ordinations or Institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during th esame period

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bedell, Rev G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 68 Jane street.
Dowdney, Rev John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Frost, Rev. Adolph, 120 Orchard street.
Hackley, Rev Charles W., 73 Mercer street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S, 281 Broadway.
Hawks, D D, Rev Francis L, Houston street.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place,
Jones, Rev Charles, Morrisania.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Spencer, Rev. Jesse A., 50 Franklin street.
Taylor, D. D., Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wayland, Rev. John, No. 10 Fourteenth street.
Williamson, Rev. Charles H., 35 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D. D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D, Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, Sept. 2, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Sept. 2, 1843. 35 Murray street.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.

139 Broadway, August 26, 1843.

DIOCESE OF OHIO.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Ohio, will be holden in Rosse Chapel, Harcourt Parish, Gambier, on the first Wednesday of September next, at 10 o'clock, A. M.

JOSEPH MUENSCHER, Sec'y.

August 26, 1843.

☞ The Trustees of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, are hereby notified to meet at Gambier on Thursday the 7th day of September next.

By order of the President,
M. T. C. WING, Secretary.

August 26, 1843.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 16th August, has received the following contributions:

From St James's ch, Fishkill Landing, $37 50. Sundry individuals, per Rev E A Nichols, $25. Offerings of St James's ch, New York, per Rev J Dowdney, for Nashotah Mission, $5 50. Ladies' Society of Trinity ch, Michigan City, $20. John J. Smith, Beaufort, S C, $44. St James's ch, Newtown, Con, per Rev Dr Burhans, $3 50. A member of St Paul's ch, Owego, N Y, per Rev Mr Louderback, $2. Emmanuel ch, Cumberland co, Md, per Rev Mr Buel, $7 50. St Paul's parish, Prince George co, Md, per J Loney, esq, Baltimore, $12 90. St James's ch, Chicago, being Christmas and Quinquagesima collections, $31 63. Total, $189 53.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Sept. 1, 1843. 139 Broadway, New York.

NASHOTAH MISSION.

The undersigned, in behalf of the Nashotah Mission, acknowledges the following gifts:

From St. Paul's Church, Boston, through the Rev. Dr. Vinton, $53, being the second donation; one box of clothing, containing 110 articles, principally from the young ladies of that parish, being their second donation. From All Saints' Church, Lower Dublin, Philadelphia county, Pa., Rev. F. W. Beasley, rector, $35 for the support of a student, being the fourth donation.

JAMES LOYD BRECK.

Nashotah, 4th August, 1843.

PROTESTANT EPISC. TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Church of Nativity, Rev. C Clapp, $3 92. St John's ch, St Louis, Rev Whiting Griswold, rector, $10. Total amount, $13 92.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, Sept. 1, 1843.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 23d ult:

By the Rev Lot Jones, from a communicant of Christ Church, Gardiner, Maine, for the support of "Alexander H. Vinton," Africa, $20. From the Ladies' Association of St Helena Church, Beaufort, S C, for Greece, $105. From Christ Ch, Cooperstown, N Y, $4 05. Total, $129 05.

☞ Demands upon the Treasury are urgent, and no means are coming in to meet them. The attention of the Church is very earnestly entreated to the pressing wants of this department.

F. S. WINSTON,
Sept. 1, 1843. Acting Treasurer.

RARE AND VALUABLE THEOLOGICAL WORKS.

THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:

Pool's Synopsis, 5 volumes, folio.
Cotelerius's Edition Greek Fathers, 2 vols. folio.
Gesenius's Hebrew Lexicon, 2 vols. quarto.
Burkitt's Commentary, 2 vols. quarto.
Bloomfield's Digest, 8 vols. octavo.
Skelton's Works, 6 vols. "
Dwight's Theology, 4 vols. "
Saurin's Sermons, 7 vols. "
Mosheim, 5 vols. "
Stewart & Winar's Greek and Hebrew Grammar, 1 vol. octavo.
Scott's Commentaries, 6 vols.
Leclerc's Harmony, 1 vol.
Bishop Rider on the Bible, 3 vols. folio.

J. A. SPARKS,
Churchman's Bookstore,
September 2. 109 Nassau street.

CLASSICAL & ENGLISH SCHOOL,

245 Spring st, between Hudson & Varick sts.,

WILLIAM B. STOUGHTON, PRINCIPAL.

The Principal of this School has been a Practical Teacher in this city during the last eight years; and has the pleasure of referring to the following gentlemen for his success in the important duties of a Teacher of Youth:

Rt. Rev Benjamin T. Onderdonk, D. D., New York; Rev. Wm Morris, Rector of Trinity School, No. 76 Varick street, New York; Rev. Samuel Seabury, D. D., No. 365 Hudson-street, N. Y.

The following branches will be thoroughly taught in the School: Reading, Spelling, Defining, Writing, Mental and Practical Arithmetic, Ancient and Modern Geography, Ancient and Modern History, English Grammar, Exercises in English Composition, Declamation, Natural and Moral Philosophy, Rhetoric, Astronomy, Chemistry, Algebra, Latin, Greek, Vocal Music, and all other branches included in a complete Classical or Scientific course of study.

TUITION.

1st Class, or Primary Department, per quarter of 12 weeks,	$3 00
Minor, or 2d Class,	4 00
Junior, or 3d Class,	5 00
Senior, or 4th Class,	6 00
Classical Course,	8 00

Modern Languages, each $5 extra per quarter.
Fuel for the season, $1. Stationery, 25 cts. per quarter.
First Term commences Monday, September 4, 1843.
Sept. 2—3t

REV. J. F. MESSENGER'S CLASSICAL SCHOOL,

Corner of Clinton and Pacific streets, Brooklyn.

THIS School will re-open on the 1st day of September. Punctual attendance of the pupils is requested.

The course of instruction in this institution is full and thorough; embracing the English, Classical, Mathematical and Scientific branches. Strict attention is paid to the formation of the moral as well as intellectual character of pupils. The first Masters are employed in the several departments, under the constant personal supervision of the Principal. The mode of instruction hitherto attended with so great success will be continued. The limited number of six pupils will be received into the Principal's family, and enjoy the advantages of the School with the care of a parent. The location is healthy, in the delightful neighborhood of the South Ferry, and affords a desirable opening for those wishing to have their children within ready access, and yet removed from the city.

Circulars containing terms, and further details, may be had at the office of the Churchman. Aug. 31.

FOR RENT,

And Possession given 1st of October,

THE House at Bridgeport, Conn., known as Golden Hill Seminary. It has been used for the purposes of a Young Ladies' Boarding School for the past seven years, and has every convenience for the accommodation of fifty pupils. The situation is a delightful and healthful one, within four hours by steamboat from New York. The fixtures and furniture will be sold or rented with the house, if desired.

Address Box 95, Bridgeport, Conn., Post Office, post paid. Sept. 2—4t$

ERRORS OF THE TIMES: A Charge to the Clergy of the Diocese. By the Rt. Rev. THOMAS C. BROWNELL, Bishop of Connecticut. 2d Edition.

Also, THE HISTORY, OBJECT, and PROPER OBSERVANCE of the Holy Season of LENT. By the Rev. WM. INGRAHAM KIP, M. A., Rector of St. Paul's Church in the city of Albany.

Just received and for sale by

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.
Sept. 2.

PUBLISHED THIS DAY, A FULL AND TRUE STATEMENT OF THE EXAMINATION AND ORDINATION OF MR. ARTHUR CAREY,

TAKEN FROM

THE CHURCHMAN of July 8, 15, 22, 29, and August 5, 12, 19, and 26.

With an Appendix,

Consisting of the Correspondence which has appeared in that paper on the subject.

By J. A. SPARKS,
Aug 26. Churchman's Bookstore, 109 Nassau st.

JUST PUBLISHED,

THE 2d Edition of the PSALTER, or PSALMS OF DAVID, &c. &c. POINTED FOR CHANTING. Compiled from the arrangements of Robert Janes and James Stimpson.

A few copies in Extra Gilt Binding.

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau-street.
August 26.

IN PRESS, and will be published without delay, THE FOREST OF ARDEN, a Tale of the Reformation, by the Rev. W. Gresley, M. A., author of Bernard Leslie, &c. &c.

J. A. SPARKS,
Churchman's Bookstore,
August 26. 109 Nassau street.

BEAVEN'S HELP TO CATECHISING.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION will shortly publish, BEAVEN'S HELP TO CATECHISING; from the 2d London edition, revised and amended by the author and its Executive Committee.

Orders may be addressed to

DANIEL DANA, jr.
August 26. Agent, &c. 20 John-street.

THE SERMON of the Right Rev. BISHOP WHITTINGHAM, preached at the Consecration of Bishop Henshaw of Rhode Island, just received and for sale. J. A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
August 26.

THE MISSES RAINSFORD'S SCHOOL FOR YOUNG LADIES, No. 430 Houston street, will recommence on Monday, the 4th of September.

References may be made to the Right Rev. the Bishops of New York, Massachusetts, and New Jersey; the Rev. Drs. Berrian, Milnor, Ferris, Matthews, Taylor, Seabury, and Wainwright; the Rev. Messrs. Balch, Forbes, Higbee, Price, and Perry; James B. Elliman, Esq.; and Messrs. Bartlett & Welford, where circulars can be obtained. August 26—3t$

MISS SAGAR AND MISS BALLOW

WILL reopen their Boarding and Day School for Young Ladies, at No. 10 Albion Place, Fourth street, on Monday, September 11th.

August 26.

JUST PUBLISHED,

NO. IX. OF THE

ILLUSTRATED BOOK OF COMMON PRAYER,

EDITED BY REV. J. M. WAINWRIGHT, D. D.

THIS splendid edition is printed on paper of the very best quality, and will be embellished with upwards of seven hundred fine engravings, principally from the old masters, and will, when complete, form the most magnificent volume ever issued from the American press. Among the illustrations in the present number are, engravings from paintings by *Rembrandt, Overbeck, Rubens, Le Brun, Guido, Albert Durer, &c.*

To be completed in twenty numbers. Published semi-monthly, by

H. W. HEWET, 281 Broadway,
August 26. Price 31¼ cents.

EDUCATION FOR BOYS—WASHINGTON INSTITUTE.

INSTRUCTION will be resumed, after the annual vacation, on Monday, the 4th of September.

Not confining their attention to the mere duties of the class room, but remembering the weighty truth expressed in that saying—"the boy is father to the man,"—the conductors of the Institute have made it their constant aim to EDUCATE those committed to their charge in whatever pertains to the formation of an intelligent, agreeable, and useful character. Accordingly they have adopted arrangements tending alike to invigorate their health, enlighten their minds, refine their manners, and amend their hearts. Devoted exclusively to the pursuits of Education, and for so long a period experimentally acquainted with its details, the undersigned feel authorized to give assurance of satisfactory results to those parents whose children may be entrusted to their care.

, Well qualified Assistants are employed in every department. T. DWIGHT PORTER, M. D.
THEODORE W. PORTER, A. M.

Thirteenth street, near Union Place.
August 26—3t$

WANTED to hire, a large PEW in St. Paul's or St. John's Chapels. Apply at No. 5 Nassau street, second floor.

For sale, a PEW in the middle aisle of St. George's Church. Apply at No. 5 Nassau street, second floor.

August 19—3t

BISHOP CHASE'S REMINISCENCES.

NUMBERS Five and Six of Bishop Chase's Reminiscences have been published and are for sale by the Bishop's Agent, Alexander V. Blake, 77 Fulton street, New York. Subscribers and others are requested to call for them.

P. S. The different Periodicals of the Protestant Episcopal Church are requested to give the above notice. August 16, 1843.

PRIVATE SCHOOL FOR BOYS,

UNDER THE CARE OF THE REV. C. D. JACKSON, A. M.,

255 Greene street, near Waverly Place.

THE Fall Term will commence on Monday, September 4th. The design of this School is to give to *a very small number* the means of a thorough and accomplished education preparatory to college or business, *under the personal instruction of the Principal.* Circulars containing terms, references, &c., can be had at the house. August 19—1m.

WASHINGTON COLLEGE.

THE Fall Term of this Institution will commence on Thursday, the 21st day of September next, at which time students who propose to enter at the beginning of the collegiate year, should present themselves for examination. The requisites for admission are the same as in the other colleges of New England.

Washington College was founded under the auspices of Bishop Brownell, and chartered by the Legislature of Connecticut in 1824. The first class was graduated in 1827. It now numbers 247 alumni, 80 of whom are clergymen, and between 20 and 30 now candidates for orders. It is strictly a Church Institution; the members of the Faculty and of the Board of Trustees being all Churchmen. The course of study is as extensive and as thorough as in any of the northern colleges. It has a well selected library, and a chemical and philosophical apparatus, amply sufficient for all the purposes of instruction. There are three terms in the year.

The expenses are—for tuition, $11 per term; room rent, $3 50; servants' hire, use of library, &c., $3; board, from $1 50 to $2 25 per week.

The whole expense of a student during term time, exclusive of clothing, need not exceed $175 per annum. With strict economy, a less sum will suffice.

Washington College, Aug. 19, 1843 6t$

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

THE TRUE CATHOLIC CHURCH.

JUST PUBLISHED BY

D. APPLETON & CO.,
200 Broadway.

THE KINGDOM OF CHRIST: or, Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church. By Frederick Denison Maurice, M. A., Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant volume of 500 pages, uniform in style with Newman's Sermons, Palmer on the Church, &c., $2 50.

Mr. Maurice's work is eminently fitted to engage the attention and meet the wants of all interested in the several movements that are now taking place in the religious community; it takes up the pretensions generally of the several Protestant denominations and of the Romanists, so as to commend itself to the growing interest in the controversy between the latter and their opponents.

Also, recently published:

Parochial Sermons, by John Henry Newman, B. D., Fellow of Oriel College, Oxford. The six volumes of London edition in two handsome octavo volumes of upward of 600 pages each, $5.

, The Sermons of Mr. Newman are pronounced by several of our Bishops and Clergy to be superior to all others of modern times.

Books imported to order by every steamer, in single copies or quantities, as may be desired, on the best terms.

August 26.

POETRY.

VIRTUE.

"Man's flitting life finds surest stay,
Where sacred virtue beareth sway."

The sturdy rock for all his strength,
By raging seas is rent in twain;
The marble stone is pierced at length
With little drops of drizzling rain.
The ox doth yield unto the yoke,
The steel obeyeth the hammer stroke.

Yea, man himself, unto whose will
All things are bounden to obey,
For all his wit and worthy skill
Doth fade at length, and fall away.
There is no thing, but time doth waste
The heavens, the earth, consume at last.

But virtue sits triumphing still
Upon the throne of glorious Fame;
Though spiteful death man's body kill,
Yet hurts he not his virtuous name.
By life or death, whatso betides,
The state of virtue never slides.

THE BODY OF CHRIST.

A Charge delivered to the Clergy of the Diocese of Maryland, by WILLIAM ROLLINSON WHITTINGHAM, Bishop of the Diocese. At the Annual Convention in Baltimore, Thursday, June 1st, 1843.

(Concluded.)

It is because that noble Vine, of a right seed, planted by God's right hand in a vineyard of His own fencing, is the visible witness and organ of His own Presence, that it has life within itself. A strange inattention to the fact that the witness of God is borne only in His Church, and can be borne by the Church only as a visible body, is the cause of much misrepresentation on this subject. We are accused of preaching *the Church* instead of preaching *Christ*, when the Scriptures afford no authority for believing that Christ can be truly preached otherwise than *in the Church*, and abundantly assure us that preaching the Church as there presented, *is* preaching Christ. As well might a contrast be drawn between preaching *faith* and preaching Christ; or rather, such a contrast would be much less preposterous and unreal, because the human act of receiving and appropriating proclaimed and sealed redemption in a crucified and risen Saviour can in no sense be said to be that Saviour; while of the Body which the sacraments unite and seal as His, it is explicitly revealed that it is His body, into which entering by baptism we are baptized into Jesus Christ, and have put on Christ, and in which eating His flesh and drinking His blood, we dwell in Him, and He in us. Weak brethren have been afraid to trust themselves and others with the enunciation of these Scriptural truths, because man's frailty has so obviously and extensively abused them. But as well might they be afraid to announce the mercy which freely justifies without works, because man's perversity has so largely wrested that blessing to the encouragement of deceitful hopes where there has been no true faith, as fear to teach the reality of the interest in Christ which pertains to membership in His visible Body, because formalists and hypocrites have rested in the visible membership, without the witness of the Spirit in the inner man which is its life. Let the truth of God be maintained in its integrity, and look to Him for the consequences. "I believed and therefore have I spoken," is a sufficient warrant for publishing any doctrine held by the Church as taught in Scripture, let who will abuse it, or reject it. The Church, as the spiritual seed of the spiritual David, is established for ever as a faithful witness in heaven; her Head being set at the right hand of the Majesty on high in the heavenly places, that in Himself, even in His Body, the Church, He might make us sit together in heavenly places, sharing His kingly office in so far as we become His organs, by the word, and in the sacraments, as the appointed channels, to convey that Spirit by which He testifies to the faithfulness and justice of the Father in forgiving sin. The water and the blood, in baptism and the Supper of the Lord, are two of the three witnesses, by which grace and truth are established in Jesus Christ. In and with them the Spirit witnesseth on earth, in applying pardon and sanctification to them who believe. The washing of our bodies with pure water, as well as the sprinkling of our hearts from an evil conscience, is to prepare us to draw near with a true heart, in full assurance of faith, by the new and living way which our High Priest over the house of God hath consecrated for us through the veil, that is to say, His flesh. There is a blood of the covenant, by which we are sanctified,—which may be counted an unholy thing, and despite so done unto the Spirit of grace, by forsaking the assembling of ourselves together, as the manner of some is. External communion is in question in the passages whence this language is derived. The house of God, in which there are vessels to dishonor as well as unto honor, is that into which we are admitted by the baptismal washing. The blood of the New Covenant, of which we were bidden all to drink, and by which those who drink in faith, drink into the one Spirit into which they have been baptized, is that unto which despite is done by forsaking the assembling ourselves together. I cannot doubt that it is a device of Satan assuming the garb of an angel of light, by which earnest and devout men are deluded into a spurious spirituality leading them to reject the witness of God in two of its earthly branches, and virtually in the third, by undervaluing the sacraments, and in the commission to administer them, the witness of the Church. They plead, unquestionably with perfect honesty, an exclusive reverence for the written word, and yet they are setting it at naught by explaining away or keeping out of sight the burden of its teaching. Every line of the New Testament assumes membership in the visible Church in those whom it instructs. Every promise it contains implies participation in the sacraments as seals. Lose sight of these fundamental principles, and you are driven to a system of interpretation by which the truth of God may be moulded into a human lie of any form or shape, to suit the unsound judgment or wayward fancy of any self-appointed teacher to whom the itching ears of those who will not endure sound doctrine may lend fit audience. It is we, brethren, who preach the Gospel *in the Church*, who are not afraid of Scripture in its native simplicity and force, and in all its fulness and depth of meaning. There we find Christ, the faithful and true Witness, in every line; but we find Him bearing witness by the Spirit whom He hath sent from the Father to glorify Himself in the Church which is His Body; bearing witness equally in the word of which He made that Church the witness and keeper, and in the Sacraments which He appointed to be its joints and bands through which nourishment is ministered according to the effectual working in the measure of every part, from Him, the Head. In no regard, not the most remote, can this humble reception of the teaching of Scripture in its plain, surface-meaning, clash with the doctrines of which those who dread it most are most tenacious, or tend to foster spiritual pride, self-righteousness or formality. Redemption through the cross of Christ only, applied to the individual believer by the Spirit in the ordinances, but apprehended by faith alone, is in no way so fully, clearly, thoroughly brought out in bold contrast with man's devices and deservings as in the doctrine of union with Christ by living membership in His Body, the Church. No metaphysical subtleties can explain away the grace which, transmitted in the Church from the Root through the branches vitally joined to it by faith, alone enables them to bear their fruit. No rebellious reasonings can lessen man's dependence so presented to recognition. The fulness of Him that filleth all in all is to be duly realized only by regarding Him in His Body, the Head over all things to the Church. Thus knowing Him, we learn to let no man glory in men; as being assured that all things are ours; whether apostles, or prophets, or evangelists, or pastors and teachers, or the world, or life, or death, or things present, or things to come; all are ours; and we are Christ's, and Christ is God's. God in Christ; Christ in the Church; the Church in her offices, ordinances, and members; all bound together in one mystic Body, visible in its human members and sensible administrations, but vivified and energized by the Spirit of truth, holiness, and love, dwelling in the whole Body as its Soul, and thereby making it, as a whole, His temple; while in each member He also dwells, according to the measure of the gift of each, thereby making the mortal body of the individual a temple of the Holy Ghost, which is in him, which he has of God:—this mystery of grace, inconceivable by the carnal mind, and to the last degree unwelcome alike to the rationalist and to the worldly temper, is the basis of the whole superstructure both of faith and holiness. Embracing it, the believer is kept humble, diligent, and pure. In it, he perceives the divine power giving unto him all things that pertain unto life and godliness, and by making him a partaker of the divine nature, delivering him from the corruption that is in the world through lust; yet leaving him in a state of trial, in possession of blessings which he may abuse to his own destruction and greater condemnation, unless he give diligence to make his calling and election sure. Against the two extremes of ruinous presumption in personal assurance and equally ruinous despondency and distrust, there is but one sure and effectual safeguard, the knowledge of Christ as the Saviour of the Body, and therefore of its members, as in the Body—of ourselves as members of His Body, of His flesh, and of His bones, nourished and cherished by His Spirit, ministered in His ordinances, and received by faith. Nothing short of the communication of such knowledge is preaching the Gospel in its fulness, its freeness, and its power. Unless we, in our ministrations, give the same prominence to the idea of the Church, as the impersonation of the Gospel, that it has in all the teaching of the inspired Apostles, we can have no right to look for fruits of our labors such as rewarded them. Delicate and difficult the task may be, so to preach the grace of Christ communicated through the ordinances, and exhibited in the constitution, of His visible Body, as not to encourage those who hear to rest in their visible membership and outward participation of its means and pledges: but such is the nature of all religious truth,—susceptible of perversion and abuse by the evil propensities of fallen man: the truth is none the less necessary, because liable to be wrested to the destruction of the wilfully ignorant, nor our duty to promulgate it any the less bounden. Just as we exhort men to *pray* as if nothing depended on themselves in their salvation, and to *watch* and *strive* as if all were to be done by them; even so, to be scriptural and faithful preachers of the Gospel, we must offer it as if all pledged and actually accomplished in the Church for which the Redeemer gave Himself that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing; and yet as if all optional with the individual member, effective only in proportion to the faith which receives it and brings forth fruit in love. Let us aim at transfusing into our doctrine the free boldness and distinctness of the Scriptures, keeping back nothing because of the opposite *seeming* of some other part of the wondrous plan, but exhibiting in the clearest and strongest light every feature, each in its several place, without mistrust or fear lest He whose wisdom and mercy originated all, should not make all work together for the fulfilment of His glorious counsel and the perfect accomplishment of His purposes of love. It is the special blessing of our Church that this fearless presentation of *both sides* of the scheme of reconciliation characterizes in an eminent degree its Liturgy, Catechism, and Articles. Grace, mercy, and truth are asserted as the inheritance of all to whom they have been exhibited and sealed in the ordinances which are their appointed channels: while faith is unceasingly required as the indispensable condition of personal interest in the precious gift, and holiness unremittingly inculcated as its necessary fruit and only sure evidence. To teach both these aspects of saving truth, my brethren, is our office: and it is not faithfully discharged with regard to either, unless both are distinctly brought out and uncompromisingly maintained. It is the combination of both, alone, that is truly preaching Christ.—Christ in us, the hope of glory; we in Christ, new creatures, of many made one Body, partakers of the promise; these two parts, mutually dependent and inseparable, make up the Gospel whereof we have been made ministers, according to the gift of the grace of God given unto us by the effectual working of His power. Attempt to exalt membership of the Body with its blessed attendant privileges, at the expense of the union and communion of the Head with the individual members, and you disintegrate and destroy it. On the other hand, aim at maintaining the individual access of the believer to his Lord, independently of his connexion with Him in the Body, and you isolate him from the fount of blessing, and lead him to broken cisterns that will hold no water. "Individual responsibility" separated from "organized unity" becomes a fearful source of danger, a snare and an undoing, to those who thus virtually put man *out of* Christ, to "stand before God alone," instead of coming unto the city of the living God, the general assembly and Church of the first born, in which only, for aught that is revealed, Jesus the Mediator of the New Covenant is to be approached and the blood of sprinkling applied in faith. To make "the individual every thing" is to preach another Gospel than that we have received of Paul. All things are Christ's, and Christ is yours, is the language of this new Gospel, unto which false teachers seek to remove us from them that called us into the grace of Christ—all things are Christ's, and Christ is the individual believer's. But how did Paul teach?—That all things are yours, and *ye are Christ's.* My brethren, this is not an imaginary contrast—a mere antithesis of words and phrases. The difference is real. It is immense. It has been not untruly characterized, as being all the difference between spurious and true. The true Gospel of Christ Jesus makes God in Christ, the Incarnate Word, the *end* as well as the beginning, the *Omega* as well as Alpha of our faith and spiritual life, *for* whom as well as *by* whom are all things,—who hath died, and risen from the dead, and ascended to the right hand of the Majesty on high, that all things might be put under His feet, and He might be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all. The spurious Gospel of man's invention makes the Incarnate Son a means to another end, and subordinates His work and glory to the salvation of the individual sinner. Man is all in all, with it. Man, too, not as a race, but broken up into the infinitesimal fractions of individual unities. Whereas Christ came to promulgate a new and living law by which the many should be made one, visibly, by union with Him through the organization of His Body, the Church, and really by the love which the one Spirit, received in faith, generates and quickens in every lively member of the Body; this scheme makes self the centre, self the end of aim and action. It takes man out of the fellowship of natural and social ties, and substitutes no other. It defrauds the believer of the best, highest gift of which faith is capable, the love which the Father bestows upon the children of His household, by which every man looks not on his own things, but also on the things of others, One being in all, and all in One; the unity of one and the self-same Spirit, into which, in the visible organization of the Body by a ministry and sacraments, all have been baptized and have been made to drink, binding all up in the bond of peace and love.

I have no fear of the intrusion of this false Gospel, in its naked hostility to Scripture, within the Church. Our doctrine, discipline, and worship are, in every feature, irreconcileable with it. No honest and devout member of our communion is likely to regard the salvation of his soul as "a question in which no Church, no organization, no priesthood has any concern," while he can read his Bible, and enjoy the privilege of going up to the house of God in company with his brethren to use our primitive and truly catholic ritual. Our danger is in the tendency to succumb to clamor from without, and in our teaching suppress essential truths because they are unpalatable to those who have fallen into the opposite errors. Against this I have deemed it my duty to warn my brethren, exhorting them to feed the Church of God which He hath purchased with His blood, not with viands culled to suit the diseased appetite of sickly times, but with *all* the food convenient to it *as* a Church, which may be derived from the sacred storehouse of the written word. Because it is the 'counsel of God,' which '*all*' must be declared, we dare not keep back the truth that 'the Gospel of the grace of God' is committed to a human society called, sent and organized for its manifestation in 'the Kingdom of God.' So Paul preached it. So the Lord Jesus sent it forth. So the Spirit of God has maintained it, and asserted it by fruits of righteousness and true holiness, from the beginning until now. So, if we desire to be pure from the blood of the flock over which the Holy Ghost has made us overseers, it behooves us to testify to it, as "faithful dispensers of the word of God and of his holy sacraments,"—means for salvation through sanctification of the Spirit which God hath joined together, and man shall never, except to his own destruction, put asunder.

From the English Churchman.

ST. JAMES'S, ENFIELD HIGHWAY.

On the anniversary of the festival of St. James, the celebration of the dedication of the Church of St. James, Enfield, was observed there last week as a public holiday, as was anciently the case throughout the kingdom. The attempt to revive this custom in the same religious spirit in which it formerly originated, deserves especial notice, for puritanism has entirely destroyed the remembrance of such events among us, and for two entire centuries the real village wake has been a thing unknown. The puritan spirit held such things in especial abhorrence, but the true Churchman, in better times, zealously encouraged them.

In 1633 King Charles I. made the following declaration: "In some counties of this kingdom, his majesty finds that, under pretence of taking away abuses, there hath been a general forbidding, not only of ordinary meetings, but of the feasts of the dedication of the churches, commonly called Wakes. Now, his majesty's express will and pleasure is, that these feasts, with others, shall be observed; and that his justices of the peace, in their several divisions, shall look to it, both that all disorders there may be prevented or punished, and that all neighborhood and freedom, with manlike and lawful exercises, be used." But royal proclamations were of no avail: for our sins, puritanism triumphed, and sad and sour faces came into fashion among us, with gloomy Sundays and neglected saints' days. But there are promises of a return to better things: "decay, followed by reproduction, is the order of nature," and life and courage are returning to the Church.

But to a description of St. James's day at Enfield without further preface. After a public breakfast at the Parsonage, the clergy, vested in surplices and stoles, formed into procession, and moved towards the church, headed by a boy in surplice, carrying a square silk banner, displaying a white cross upon a red field. The church was hung with garlands; and numerous banners with religious devices were ranged along the western gallery, amongst which was a very beautiful one of cloth of gold, with the holy name upon it in crimson velvet. The altar was solemnly ornamented with its own peculiar plate, the elements for the holy communion being placed upon the table of prothesis. Service commenced at half past ten, the rector, the Rev. J. F. Russell, with the Epistler and Gospeller, the Revs. —— Dunster and J. M. Neale, taking their seats within the rails; the remaining clergy were seated stallwise. The children of the National Schools were in the gallery. The prayers were intoned by the curate, the Rev. T. J. Burton, assisted by the choir. The lessons were read from a lettern, by the Revs. J. Haskell and R. Belaney. The services throughout were performed with the most exact propriety. One point of order, which is very much neglected, calls for notice. Before beginning the Gospel, the Rev. J. M. Neale crossed the altar to the north side, where a lettern was placed for the purpose. The sermon, unencumbered by collect, and the usual tiresome formalities, was preached by the Rev. Benjamin Webb, of Trinity College, Cambridge. The holy eucharist was afterwards celebrate. the alms being collected by two deacons.

Service being ended, the children of the schools formed into rank in the churchyard, carrying garlands, boys in surplices, bareheaded, carrying crosses and banners, followed by the clergy and a long line of laymen in orderly procession for the school-rooms, about a mile distant. As the procession moved slowly along the road, the litany was solemnly chanted by priests and people. At this moment, one might have easily supposed that dissent had no existence, that schismatic divisions were things unknown, that the Church was the alone possessor of the soil.

After dining at the Rectory, the company returned to the school rooms, and were addressed by the Rev. J. Russell, and letters read from Lord John Manners and Mr. Hope, expressing regret that they were unable to attend. The children then sung the following ballad, written for the occasion by the Rev. J. M. Neale.

I.

A song for the times, when the sweet Church chimes
Called rich and poor to pray,
As they opened their eyes by the bright sunrise,
And when evening died away.
The squire came out from his rich old hall,
And the peasants by two and by three;
And the woodman let his hatchet fall,
And the shepherd left his tree.
Then a song for the times, &c.

[*The first four lines were repeated.*]

II.

Through the churchyard dew, by the churchyard yew,
And with one consent in prayer they bent,
And with one consent they sung.
They knelt on the floor till the prayers were o'er,
To the priest they gave good heed:
Who would not bless the good old days
When our Church was a Church indeed?
Then a song for the times, &c.

III.

Christmas was merry Christmas then,
And Easter-tide the same;
And they welcomed well, with merry bell,
Each saint's day as it came.
They thought with love on the saints above,
In the pious days of old;
We toil and we slave till we drop in the grave,
And all for the lust of gold.
Then a song for the times, &c.

IV.

But little we'll care what wicked men
May say or may think of [illegible]
They kept their saints' days holy then;
We'll keep them holy still.
We'll cherish them now, in times of strife,
As a holy and peaceful thing;
They were bought by a faithful prelate's life,
And the blood of a martyred king.
Then a song for the times, &c.

In the course of the afternoon the following was also sung by the children:

HYMN FOR ST. JAMES.

I.

O Thou, the martyr's hope and crown,
On this thy martyr's day look down;
The day whereon, through heavenly grace,
He fought the fight, he ran the race.

II.

Look on the Church that bears his name,
Who Satan's armies overcame,
And, first of thine apostle's band,
Had portion in the promised land.

III.

Look on the priests, O Lord, who bow
Before thy holy altar now;
Look on thy deacons, that they may
Be full of love and grace alway.

IV.

Look on thy flock, that they may be
Knit with the Church above in Thee;
That, thinking on thy blessed saint,
Their faith and zeal may never faint.

V.

O God of martyrs! send thy grace
On priest and people, day and place;
And take us home at length to Thee,
O undivided Trinity!

Several classes of children were examined, and satisfactory proof was given that they had been well instructed in the Christian faith, as well as in other useful learning. Prizes were then distributed by the rector, and a few words were addressed to the children by the Rev. J. M. Neale, after which the company and children dispersed into the large field at the back of the school-rooms. Here the rest of the afternoon and evening were spent in sports and merriment, the clergy taking an active part in promoting and directing it. There were games of every variety, and for all ages. A black monster in one corner of the field, labelled "The Spirit of Evil," furnished material for a bonfire, and this, with fireworks, closed the evening. The children were then assembled in the school-rooms to receive the benediction, and dispersed to their homes.

The above is a very feeble description of a day which all who were present will long remember. The proceedings were well sustained. The more difficult parts, such as the procession, were directed by men versed in antiquity, and were entirely free from the vulgarity which generally characterizes such things in modern times. Pompous churchwardens and fat beadles in flaming coats bore no part in it. May the Church more and more separate herself from those secular associations which have veiled her true character from the people!—*From a correspondent.*

From the Commercial Advertiser.

BISHOP HOBART NOT AN "ANTI-PUSEYITE."

Messrs. Editors,—I noticed in the Commercial, lately, an extract from a charge of the late Bishop Hobart, on the subject of the Eucharist. As you have headed it *Anti-Puseyism*, I do not doubt that you will cheerfully admit the following statement. The charge is aimed at the Romish doctrine of transubstantiation, which neither Dr. Pusey nor any of the tract writers believe in. Mr Newman, in tract 90, has said enough to convince any candid mind, that he holds to no such doctrine as is held in the Romish Church on this subject; and, in his sermon on the "Eucharistic Presence," (Sermons, vol. 2, p. 497, Appleton's edition,) he thus speaks: "The Church has never thought little of the gift; so far from it, we know that one very large portion of Christendom holds more than we hold.—That belief, *which goes beyond ours*, shows how great the gift is really. *I allude to the doctrine of what is called transubstantiation*, which we do not admit, and which nothing here said tends to imply; or that the bread and wine cease to be, and *that Christ's sacred body and blood are directly seen, touched and handled under the appearances of bread and wine.* This we consider there is no ground for saying, and surely our Lord's own words contain marvel enough, without adding any thing to them by way of explanation."

There is no difference of opinion whatever on this subject, between Bishop Hobart and the tract writers; indeed, in the very charge which you quote, he speaks of "a solemn oblation of the bread and wine to the Father, beseeching him that they who worthily receive them *may be partakers of his body and blood.*" In his "Companion for the Altar," p. 165, he says, "the participation of the body and blood of Christ in the holy Eucharist, is the mode by which we must become interested in the merits of the Saviour's death and passion, by which the guilt of sin must be removed, and its power subdued in our hearts; by which our perishing natures must derive the blessing of immortal glory." Again, p. 16: "The inward part or thing signified (in the Eucharist) is the body and blood of Christ. God did not only give his son Jesus Christ to die for us, but also to be our spiritual food and sustenance in this holy sacrament, and if we receive it with a true penitent heart and lively faith, we do *spiritually* eat the flesh of Christ, and drink his blood; we partake of all those blessings which he purchased by the offering of his body and blood; we are nourished and preserved to everlasting life." But I need not enlarge—what I wish, however, to insist on is, that Bishop Hobart and the tract writers agree on this point, as well as on all the others, which from time to time they have discussed.

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